

DAY & EVENING SCHOOLS THEIR MANAGEMENT AND ORGANISATION

F. H. HAYWARD, D. LIT., M.A., B. Sc.



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The Educational Science Series.

DAY AND EVENING SCHOOLS;

THEIR

MANAGEMENT AND ORGANISATION,

WITH SPECIAL REFERENCE TO

THE PROBLEMS OF ADOLESCENT EDUCATION.

BY

F. H. HAYWARD, D.LIT., M.A., B.Sc.

AUTHOR OF "THE MEANING OF EDUCATION," "THE PRIMARY CURRICULUM,"
"THE SECRET OF HERBART," "THE EDUCATIONAL IDEAS OF
PESTALOZZI AND FRÖBEL," ETC.

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GOETHE ON THE PERIOD OF YOUTH.

“ So gib mir auch die Zeiten wieder,
Da ich noch selbst im Werden war,
Da sich ein Quell gedrängter Lieder
Ununterbrochen neu gebar,
Da Nebel mir die Welt verhüllten,
Die Knospe Wunder noch versprach,
Da ich die tausend Blumen brach,
Die alle Thäler reichlich füllten.

Ich hatte nichts, und doch genug !
Den Drang nach Wahrheit und die Lust am Trug.
Gib ungebändigt jene Triebe,
Das tiefe schmerzenvolle Glück,
Des Hasses Kraft, die Macht der Liebe,
Gib meine Jugend mir zurück !

Faust—Prelude.

MR. BERNARD SHAW ON FORMAL TRAINING.

“ No man ever learns to do one thing by doing something else, however closely allied the two things may be.”

The Perfect Wagnerite.

AUTHOR'S NOTE.



THE section on a "School 'House' System" (pp. 257-260) and the section on the "School Journey" (pp. 389-398) have been contributed by Mr. W. J. Saunders, B.Sc., and by Mr. H. Millward respectively. The secretaries of the Free Trade Union and the Tariff Reform League have kindly supplied the statements and criticisms on pp. 518-525. Otherwise the present book comes from one pen.

The author is, however, under substantial obligations to various writers; the list of references contained in the Index will roughly indicate the extent of obligation in each case.

The two quotations that follow the title page summarise the book. The first anticipates the conclusions of Dr. Stanley Hall's work on Adolescence. The second touches an equally vital question, and probably contains as much educational truth as any statement of the same length that has ever been made.

Other features of the book are the application of statistics to educational questions (pp. 304-306, 312-314, 564-571), and the numerous references to the results of experimental psychology. Such works as the new edition of Sully's *Teacher's Handbook of Psychology*, Münsterberg's *Psychology and Crime* and *Psychology and the Teacher*, and Titchener's *Experimental Psychology*, *Textbook of Psychology*, and *Lectures*, will supply the teacher with other and fuller information on the latter theme.

The first person singular has been used throughout the book as being the most convenient mode of statement. If the reader will reflect, he will admit that the frank confession that "this, for the present, is my opinion" is a modest and cautious mode of speech compared with the employment of impersonal resounding platitudes or of the editorial "we." The book, in fact, must be regarded as proceeding from a private, not from an official or authoritative, source; and

even the frequent references, made in the year of Halley's comet, to what is likely to be our educational procedure when that luminary returns may be regarded in the same way.

Still, if some readers detect here and there a jarring note—a note of condescension, when the writer is trying to be constructive, a polemical note at certain other times—it is important to remember that no authoritative medium of educational criticism exists in this country, and that anyone who attempts to be lucid, direct, suggestive, and sincere—to avoid, in fact, certain rather common faults of educational writing—must necessarily seem to approach, at times, rather near to the extremes of patronage and truculence. The way of avoiding these dangers indicated by Mr. G. K. Chesterton—"there is more than one man at Oxford and Cambridge who is considered an authority because he has never been an author"*—and another way, hardly more courageous, that of leaving every controversial topic severely alone, have not been chosen; but some attempt has, at least, been made to give psychological reasons for whatever judgment, favourable or unfavourable, is passed. When, for example, the views of a certain educationist, who is adding lustre to an already honoured name, are criticised on pp. 214-316 the experimental grounds for dissent are given.

It is with regret that the writer has had to exclude some intended chapters on infants' schools, on Sunday schools, and on clubs for youths.

The severely practical reader, or the reader who is pressed for time, is recommended to omit the first chapter, the last two chapters, and the eight chapters on Formal Training, until he has exhausted the remaining thirty-two.

The plan outlined in the last chapter (pp. 578-588) may awaken the interest of some readers, and a few fragments of the plan may be not remotely feasible. *Bona fide* communications on the subject may be sent to Mr. W. J. Saunders, care of the publishers of the book.

June, 1910.

F. H. H.

* In Mr. Chesterton's book on Mr. Bernard Shaw.

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CHAPTER I.

Prefatory.

EVERY author or scribbler heaves a sigh of relief when he despatches the last proof sheets of his book. With a weariness growing every week, as chapter after chapter has draped itself in the garb of print and passed before him, he has been tempted to cry, with an exigency scarcely less than that of Macbeth:—

“What, will the line stretch out to th’ crack of doom?”

His dearest opinions have glared at him stonily in ghostly procession, the very odiousness of their familiarity generating, under the influence of diabolical witchcraft, an hypnotic suspicion that these spectres may be some alien Banquo’s issue.

This recurrent experience is relieved on the present occasion by the dawning of a conviction so novel as to be almost untranslatable into language. As their author contemplates several chapters of this book, and Chapter VI. in particular, he begins to realise that under the influence of Dr. Stanley Hall’s *Adolescence*, and, to some slight extent, of ideas emanating from his own experience, he has broken an English tradition. Chapter VI. consists neither of fanaticisms nor of platitudes.

To make so extraordinary an avowal to the reader (who, I have not the least doubt, has never read a book or heard a speech on religious instruction which did not consist either of fanaticisms or of platitudes) is to assert, by implication, that in Chapter VI. is mapped out the line of march along which the educational thought of the twentieth century will advance against ecclesiasticism, bibliolatry, and secularism. And Chapter VI. points also to the momentous conclusion that the various contending factions in the educational arena have all the time been in the right; and that the victory which educational thought will achieve over all the factions will be but a Pyrrhic victory. But it will be a victory all the same; for they have all been stupid, and have all been wrong.

This conviction—that in Chapter VI. and in sundry parts of other chapters, something is being done to show our controversialists where they are wrong and where they are right—prevents me from feeling entirely dissatisfied with a book so full of imperfections as the present. And the dissatisfaction is still further mitigated by the conviction that anyone who sets forth, even in barest outline, the leading results of Dr. Hall's work is making a useful contribution to English thought and life. Such an outline is contained in chapters II., III. and IV., and its connection with the subsequent chapter VI. on religious, moral, and civic instruction is intimate and organic.

If this last chapter should appear dwarfed and half ridiculous after the imposing claim above made, I would assure the reader that almost every single point in it could be enlarged, and may some day be enlarged, if the workers in the field are available, to the dimensions of a volume. The idea of an adolescent initiatory ceremony, during which, or anticipatory of which, a hundred *leit-motifs* in art and music could be exploited in the cause of moral and civic

education—this idea alone deserves the labours of a generation of thinkers.

It may be objected that many of the suggestions contained in this book, and particularly in Chapters VI. and VIII., are too ambitiously conceived to be realisable in English day schools. I reply that the present book is concerned not merely with the day school; it is deliberately designed to include in its survey the evening school, the apprenticeship school, the secondary school of the future, and even the Sunday school. If the question be asked, What suggestions are intended for the day school, and what for other institutions? the reply is that teachers must find out by experiment and experience. I am convinced that, though our present day schools often attempt what is too hard for the child, they might, nevertheless, attempt far harder work with every prospect of success. It is the "interest" doctrine over again. There is enough brain power in well-fed boys and girls of twelve years old to achieve astonishing results, provided they realise that the results are worth achieving. There is one other consideration which may serve to influence the critic in his judgment that many of my suggestions are too ambitious. I assume that a moderate amount of specialisation is possible and desirable on the staff of a primary school. Every teacher cannot be a Flemming,* who, apparently, was a genius equally in mathematics, in art, in nature study, in literature, and in history; but there is nothing impossible in a history teacher having read Freeman, Froude, Gardiner, Green, Macaulay, and Lecky.

The sections on method are less lengthy and numerous than in some books on school management. I say little about the preparation and arrangement of material for object lessons, or about the use and abuse of diagrams. The reason is that our schools will, sooner or later, replace

* See p. 92.

the policy of illustrating lessons by fragments of chalk from the cliff, or pictures of the king of beasts and the ship of the desert, by taking the children to the cliff itself and to the "Zoo." The teacher who wishes for hints of the kind above mentioned must therefore turn to such sections as the one on the school journey.

And that leads me to the remark that, though in the present volume the idea of "Instruction" is prominent, it is supplemented by others of scarcely less importance.

The preceding volume of this series dealt at some length with the primary curriculum—with the various subjects commonly taught, or supposed to be taught, in the elementary school. Its theme, in short, was Instruction, not Education in the widest sense.

The distinction has long been recognised. "Instruction," we have constantly been told until we are tired of hearing the statement, "is far less important than Education." But the reader who has grasped the significance of the "Interest" doctrine will rightly object that the teacher who succeeds in awakening a genuine "interest" in any subject or pursuit of a worthy character, is a genuine "educator"—not a mere purveyor of barren knowledge. Interest is a force, probably the strongest force in human life; consequently, Instruction that awakens it is genuinely formative. Instruction that does *not* awaken real Interest certainly deserves all the bad things commonly said about it; but "Educative Instruction" (Vol. I. pp. 132-133) is a very different thing.

Still, though Instruction is perhaps the most important department of Education, and is certainly the most distinctive, it is not the whole of Education. There still remain Training and Discipline.

I say comparatively little about Herbartianism in this volume, though Herbart's essential thought—his stress upon the employment and cultivation of the human "interests"—

is prominent throughout. One remark, however, I must make. He and his followers are commonly supposed to lay exaggerated stress upon Instruction, to the depreciation, if not the ignoring, of every other educational agency. The plain truth, however, has been adequately indicated in Vol. I. Herbart never "ignored" anything; instead of "ignoring" Training, or "ignoring" Discipline, he wrote page after page of wise reflections upon both, and carefully distinguished between each of them and Instruction, while admitting that in practice all three intermingled. The distinctions he drew are the very ones which, in a fumbling sort of way, empirical educationists sometimes discover for themselves, after, perhaps, having denounced "theorists" for half a lifetime. Thus, some of them express surprise that the influence of school occupations and sports does not, to the extent they had hoped, "flow over" into adult patriotism and civic spirit (*see* Vol. II., p. 435); the Herbartian answers at once that Training apart from Instruction is blind and unprogressive; Insight is needed in addition to Habit. Another empiricist discovers that school "Discipline" does not "train" to the expected extent, and suggests that certain offences are merely *mala prohibita*—prohibited because destructive of external order—while other offences are *mala in se*—positively bad. Now this distinction is exactly the one which Herbart implied in his discussions on *Regierung* and *Zucht*.* In short, it is impossible to get rid of Herbart's distinctions; they are valid and illuminating, and if we attempt to go on for a while without them we shall, sooner or later, find that this is impossible.

Training and School Discipline, then, are among the themes of the present volume, though we have far from finished with the theme of Instruction.

The method of approaching them is somewhat different from the usual one. I attempt to set forth certain of the

* *See* Vol. I., pp. 40 ff.

leading results of "child study"—"child study" is merely the rough and ready observational psychology of child life, apart from speculations about ultimate principles—and I then consider how far Training, Discipline, and Instruction can be applied to help the child onward.

Manuals of "child study," however, usually begin with the newly-born infant, and finish with a few casual remarks about the period of adolescence and maturity.

**Neglect of
Adolescent
Education.**

This may actually be the best method, provided the author and his readers have perfectly clear ideas about the purpose and meaning of education, in which case the results of this genetic child study are readily assimilable. But provided there is any lack of lucidity as to the ultimate purpose of education, the plan of beginning with the infant does not always work out very well; the teacher is constantly inclined to ask, "What bearing has this on my work? This child of two years old will not start the practical work of life until he is fourteen, sixteen, or more."

I begin, therefore, at the other end—with the study of adolescence. This for several reasons which will have suggested themselves already to the reader. Knowledge of the nature of the grown-up child (*i.e.*, the youth or young man or woman) will stand in definite relationship to the practical duties of life; such "child study" (or, rather, "youth study") will not convey the impression of remoteness which is so often conveyed to the teacher by the study of infancy.

Secondly, the great practical problem of the next two or three decades will be the problem of how to educate and train and provide for the adolescent. Whether by a system of combined apprenticeship and school training, or by improvements and extensions and revolutions in our evening school system, or by some other plan at present undreamt of,

great changes will certainly be made before many years in this department of educational work. But none of our school management manuals—concerned as they have hitherto naturally been with the infant and child—deal with the topics which I have here outlined. Now I venture to think that, by studying first the psychology of adolescence, the teacher (together with the parent, the employer, the pastor, the social reformer, and the intelligent politician) will not only be better fitted to grapple with the practical problems of the adolescent epoch, but will be better able to understand the earlier stage (*childhood*), and provide better for its care and education.

If, indeed, the schools of the future are to care much for the “child” at all! It will presently appear that adolescence is the time when the school teacher can really *work wonders*, a fact which suggests that perhaps we have been on the wrong tack for several generations, and that a system of open air games, rambles, nature study, and “child labour,” up to the age of twelve, with only enough formal work to establish sound habits of speech, etc., followed by real “schooling” from twelve to sixteen or later, might be more effective than our present system of juvenile schooling, followed by adolescent labour.

Whether my procedure is justified the reader must judge. If a third reason be demanded, I could assign a very important one—namely, that our secondary schools, which deal with pupils of adolescent age, sadly need to know more than they do about that period of life. Whatever their merits, these schools do not at present “work wonders.”

Two other remarks, for the sake of completeness, must be added. The stress on adolescence which distinguishes this book is no more final than the stress on childhood. Any intelligent reader of Meredith will question whether the age of forty should not be regarded as falling within the educative

period. "After forty, men have married their habits."* Certain it is that vast problems of adolescence, middle age and old age, are looming up, and that there is no institution, either in Church or State, at present competent to deal with them. At any rate, the following chapter, based almost wholly upon Dr. Stanley Hall's epoch-making work on *Adolescence*,† will prove a contribution, if "visionary" in some places, severely "practical" in others, to the plan here adumbrated; and the Appendix, on Men's Meetings and Women's Meetings, will also, I hope, be seen to fall within the limits of a work on education.

But the foe to all our plans is, on the theoretical side, the "faculty doctrine," with, on the practical side, the dogma of "formal training." For an educationist to be dogmatic over an educational dogma—even a pernicious dogma—is to stultify himself in these days, when experimental pedagogy is rapidly coming to the fore. At any moment the proof may come that some fragment of truth lies embedded in the dogma of formal training; indeed, a somewhat dubious one has been actually unearthed in connection with a certain time-honoured "faculty."‡ All such fragments, I predict, will be small, but, whether great or small, I attempt, in Chapters XV.-XXII., to set out, with some richness of detail, the reasons which have led certain educationists to regard "formal training" (or "faculty training," if the phrase be preferred) as a dangerous obsession.

* *Beauchamp's Career*, Chapter XX. One is reminded of Mr. Bernard Shaw's maxim, "Every man over forty is a scoundrel."

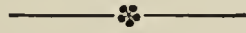
† Appleton. Two vols., 1904. The small work, *Youth* (same firm), can be recommended to all who cannot obtain the larger and more expensive one.

‡ See pp. 230-3.

CHAPTER II.



The Adolescent Period.



KING LEAR, madman though he became, is in some respects a typical figure. There are thousands of King Lears in England to-day. Fathers at variance with
Lessons from sons, mothers with daughters—we hear of
“King Lear.” such cases on every hand.

The most frightful imprecation ever uttered upon a child by that child's parent has been placed by the poet in the mouth of this old King.

“Hear, Nature, hear!

Dear goddess, hear! suspend thy purpose if
Thou didst intend to make this creature fruitful . . .
And from her derogate body never spring
A babe to honour her! If she must teem,
Create her child of spleen, that it may live
And be a thwart disnatured torment to her!
Let it stamp wrinkles in her brow of youth;
With cadent tears fret channels in her cheeks;
Turn all her mother's pains and benefits
To laughter and contempt; that she may feel
How sharper than a serpent's tooth it is
To have a thankless child!”

This was to the infamous Goneril, but the words have a familiar sound.

“ Here I disclaim all my paternal care,
Propinquity and property of blood,
And as a stranger to my heart and me
Hold thee from this for ever.” . . .

“ For we
Have no such daughter, nor shall ever see
That face of hers again,”

This time it was to Cordelia—who was *not* infamous.

And why this frightful ebullition of paternal wrath? Because Lear had the germs of madness in him? If so, there are thousands of apparently sane men who are in no better plight.

Lear quarrelled with Cordelia because he knew nothing of the leading characteristic of adolescence. What is that characteristic?

“ Now, our joy,
Although our last, not least ; to whose young love
The vines of France and milk of Burgundy
Strive to be interested ; what can you say, to draw
A third more opulent than your sister ? Speak.

Cord.: Nothing, my lord.

Lear: Nothing !

Cord.: Nothing.

Lear: Nothing will come of nothing: speak again.

Cord.: Unhappy that I am, I cannot heave
My heart into my mouth: I love your Majesty
According to my bond; nor more nor less.

Lear: How, how, Cordelia ! mend your speech a little,
Lest it may mar your fortunes.

Cord.: Good my lord,
You have begot me, bred me, loved me : I
Return those duties back as are right fit,

Obeys you, loves you, and most honours you.
Why have my sisters husbands, if they say
They love you all ? ”

What does it amount to ? Cordelia *will not debase herself* in order to conciliate the ridiculous whim of an old man.

Now, tragedies like this are being repeated on every side. Take the following newspaper report :—

“A small boy, said to be sixteen years of age, was brought before the — magistrate charged with stealing a cash box. His father was asked what he had to say about his son’s character.

“‘I’ve nothing to say to his credit,’ replied the father ; ‘he has robbed his employer before.’

“‘You’re doing him no good,’ remonstrated the clerk. ‘Can you say nothing in his favour ?’

“The father (passionately) : ‘No, not a bit. He hasn’t got a redeeming feature, and is breaking his mother’s heart.’

“‘And that’s the best you can say for him?’ inquired the clerk.

“‘Yes,’ pursued the father. ‘I’ve tried thrashing him, but it’s no good. He has been kicked out of school, he has been charged with attempting to break open a letter-box. I don’t intend to have my name dragged down by a monkey like that.’

“The magistrate : ‘I think it is very sad.’ ” (1908.)

Conceivably, this youth may have been a “congenital criminal” in the Lombroso sense—an inferior “atavistic” type of humanity, lacking in social impulses and incapable of genuine education. More probably he was perfectly normal, his ruin the result of adult ignorance of adolescence. For one thing is certain and significant; adolescent crime is increasing in almost all lands, and the fact implies that civilisation, despite its material triumphs, has not yet learnt how to treat youth. Money and care are being lavished upon

the problem of how to treat childhood, and a certain measure of success is no doubt accruing; but the serious question has now arisen, whether, after all, the education of the child should not be far less ambitious than we have imagined, and whether our best efforts should not be directed to the education of *youth*.

Why this change of stress? Let us revert, for a moment, to Cordelia.

Why did Cordelia refuse to gratify the whim of her father? Foolish he may have been to demand an oratorical profession of affection, but surely in a serious crisis of her life a loving child like Cordelia should have felt bound in duty to please him. Besides, she admitted her affection:—

“I return those duties back as are right fit,
Obey you, love you, and most honour you.”

A little additional effusiveness on her part would not have been unreasonable, and would certainly have been filial!

But what King Lear forgot was that Cordelia was now a *person*, not a child. *The most striking characteristic of adolescence is the development of personality.*

**Personality
at Adolescence.**

Now, what does the development of personality imply? First, the emergence of *Will*; often appearing in all kinds of morbid forms—conceit, impudence, egotism, stubbornness, and the like. The youth feels a sense of his own importance. He will conciliate neither the whims nor the virtues of his elders. He will neither obey nor sentimentalise. He has “low power of expression”:—

“I cannot heave my heart into my mouth”;

and if he express his inner feeling at all there will be curtness, perhaps almost defiance, in his words:

“I love your Majesty
According to my bond; nor more nor less.”

This wilfulness of youth will be more readily understood after a consideration of what follows; here I must content

The Will. myself with emphasising its bare existence, and the seriousness of the problems which it presents to parents, teachers, and employers. "Friction against environment," revolts against parental authority, running away to sea or to the army are frequent features in adolescent biography, and the more one considers how apprentices are treated by tradesmen, how servant girls are treated by their mistresses, how pupil-teachers were formerly treated by head teachers, the less one wonders at the failures and tragedies of this period of life.

What is the education of the future to do in face of this characteristic? Certainly our methods of "Training," "Discipline" and "Instruction" will seem to need overhauling the moment we realise that "persons" and not "children" are ultimately concerned. Especially will the loud claims of blind "Discipline" and mechanical "Obedience" begin to sound hollow and dangerous. The perils of "sarcasm" will also become obvious; and devices like cutting off adolescent girls' hair as a punishment—still prevalent in certain orphanages and other institutions—will appear little short of iniquitous.

Again, personality implies *Reason*, and this, like Will, may make its appearance at adolescence in fantastic forms. Youth is keen to perceive the irrational and the unreal; hence, again, "friction against environment."

"Why have my sisters husbands, if they say
They love you all?"

This development of the so-called "critical faculty" spells disaster for any adults who are pharisaical or inconsistent, who

The Reason. profess a moral principle and act contrary to it. Youth will perceive the contrast, and will pass the most merciless judgment upon it; adults are "hypocrites" or worse. And fast upon the development of Reason comes

Doubt. Flaws are discovered in the approved dogmas, and youth glories in its sense of emancipation or plunges despairingly into pessimistic gloom or poses as an embittered revolutionist.

Again, *Conscience* awakes. Youth "feels how awful goodness is"; how much imperfection exists in the world;

The Conscience. how badly the world needs reforming. This sensitiveness of conscience is closely akin to

what was described above under the title of *Reason*, and its effects on life are almost identical; the youth criticises what he sees around him, *and also criticises himself*. Thus emerges the *sense of imperfection or sin*—a marked feature of late adolescence; in women, more particularly, it may even take morbid forms; fantastic attempts at self-sacrifice and propitiation, a laborious and painful scrupulousness and conscientiousness, harassing fears of death and judgment may abound. Appeals to self-interest:—

"Mend your speech a little
Lest it may mar your fortunes,"

awaken no response, for youth is not prudent, nor selfish (in the ordinary sense), nor avaricious; those qualities are reserved for the adornment of middle age.

These, then, are some of the salient features of adolescence; and the thoughtful reader will scarcely need to be reminded that Will, Reason, and Conscience are not separate faculties, but actually stand for much the same thing.

Mr. Blatchford, in *Not Guilty*, tells us that the Moral Sense (or Conscience) is Memory; and there is some truth

in this; but then we must also say that **Faculties Rooted in the Circle of Thought.** Reason is Memory, and Will is Memory; in other words, these faculties are ways in which

our circle of thought acts upon the vague instincts that well up from the soul. At adolescence the energy of the instincts is accentuated, and thus Will, Conscience and Reason receive an accession of strength.

The wilfulness of the adolescent is often a result of his Reason or Conscience striving rebelliously and chaotically against the inconsistencies of the adults around him. One cannot say, however, that this is always obviously the case. Sometimes the influence appears to be *genuinely* "wilful," a quite *unreasonable* expression of personality. But even in that case the "wilfulness" may be suggested by the environment; thus a youth may become convinced that smoking is a fine, manly thing, or that the performance of practical jokes at the expense of his elders is a proof of high spirit; both convictions being derived from the social atmosphere around him, are indications of the power exerted by it; one might almost say that they are indications of the power of perverted forms of Reason and Conscience.

And this brings us face to face with one of the fundamental contradictions of the adolescent period. Youth, I have pointed

**Plasticity of
Youth.**

out, is desperately bent upon asserting itself and will not yield willingly to authority. *But Youth is also extremely suggestible, extremely open to the influence of ideas.* This period of life is the "golden age of adult influence, provided," Dr. Hall significantly adds, "adult influence is wise enough not to offend."

There lies the key to one of the greatest practical problems of the present age. How to influence youth aright, despite the fact that it is so pugnacious and wilful? And the answer is really not difficult to discover. At this period of life ideas often exert an enormous influence; but these ideas must present themselves as the *youth's own ideas*; they must not be formulated as mere expressions of adult authority, but must pass into the crucible of his Reason, or of what he conceitedly or romantically imagines to be his Reason. "A process by which wholesome ideas may ultimately be rendered fascinating to youth, and may thus pass into character and action," would be no bad definition of education; not quite a complete defini-

tion, as I shall presently show, but one that covers a great deal of ground.

How powerful are ideas at this time of life! Youth will painfully learn to drink or smoke; will laboriously struggle for an athletic success; will attempt the impossible in order to gratify the craving for knowledge; will proudly starve rather than lower its flag by compromise;* or in the ages and lands of faith will immure itself in the walls of a monastery. In every such case youth is yielding to the fascination of certain *ideas* derived from the environment. Idealism is positively rampant during this period of life. Plasticity, suggestibility, educability, are at their maxima, *despite the egotism and wilfulness that are also near their maxima*. Biography especially exerts an enormous influence, as a mass of statistics testifies.

And now let us go a stage further.

The stubborn Will of man has long been a trouble to religious teachers, and wild phrases about "breaking the will" have abounded. There would be no exaggeration in saying that the educational problem of the future is, not how to "break the will," but how to *employ* the will aright.

For the Will is not so mysterious an entity as our philosophers and theologians would have us believe. Mystery there may or may not be on the occasion of some great moral crisis of life, but in the vast majority of human actions the Will acts *just as we might have predicted it would act*. For Will, be it observed, is much the same as Instinct.

* *E.g.*, Chatterton.

CHAPTER III.

The Instincts and their Significance.

THE period of adolescence is distinguished not so much by the appearance of new instincts as by the enormously increased intensity of several old ones. The reader may naturally ask, at this point, for a list of the chief human instincts, and this I propose to give,* reminding him, however, that there is considerable controversy with regard to their exact number and nature.

There are several simple instincts that are important for childhood—such as sucking, crawling, and walking; of these nothing need here be said.

The rest of the list, however, consists of instincts which have enormous importance for the teacher; each of them consists of a mechanism ready to fly off, explode, or react on the reception of a stimulus from without; and each of them appears to be linked to a definite emotion.

There is the instinct of Flight (including concealment from enemies), and with this instinct is linked the emotion of Fear. There is the instinct of Repulsion, with the corresponding emotion of Disgust. Then there are:—

**A List of the
Instincts.**

Curiosity,	with the emotion of Wonder.		
Pugnacity,	„	„	Anger.
Self-abasement,	„	„	Subjection.
Self-assertion,	„	„	Elation.

* The list is taken from Professor McDougall's admirable *Social Psychology*, a better introduction to educational thought than many books written by educationists proper.

The Parental Instinct with the emotion of Tenderness.

„ Sexual or			
Reproductive	„	„	Sexual Excitement.
„ Social (Gregarious),	„	„	Sociability.
„ Collecting,	„	„	Proprietorship.

And, lastly, there is the Constructive instinct, linked with the corresponding emotion so well known to the artist or producer. Some authorities would add to this list Instincts of Play, of Sympathy, of Suggestion, and of Imitation; but though these are “Tendencies” of the highest importance, they are hardly instincts in the strict sense given above.

Now, every phenomenon of human nature can probably be explained on the basis of this list, provided we remember that human instincts are eminently plastic and dirigible, that is to say, capable of being moulded or directed in multitudinous ways. The “Tendencies” of Sympathy, Suggestion, and Imitation are, in fact, the moulding and directing factors. If this language is not sufficiently Herbartian for the reader, he can translate it and say that the human instincts are moulded and directed by the ideas acquired through experience. Or, as Mr. Wells sums up the facts, “In the internal world arise motives, and they pass outward through the circle of thought, and are modified and directed by it into external acts.*

The student need not attempt to understand the above summary statement completely at the first reading. The meaning will probably come as he reads the following paragraphs.

The newest of the adolescent instincts is the sexual or reproductive, but the influence even of this may possibly commence considerably earlier than adolescence proper. Indeed, Dr. Stanley Hall regards the imaginative period of five to eight years of age as representing an “ancient pubic (adolescent) beach,” from

**The Sexual
Instinct.**

* *First and Last Things*, p. 55.

which the sea has receded. In other words, adolescence in the human race once began about this time, but with the growth of family life—involving protection of infancy—its actual onset began later and later, though its former position is still indicated by the characteristics of the earlier period. An interesting and suggestive speculation if nothing more!

When adolescence arrives, the sexual instinct awakens in earnest, and there comes a time of trouble and temptation.

The crisis is, indeed, a serious one, and except that the sexual instinct, like all other instincts, is plastic and dirigible, there would be little hope for youth, though punishments, if sufficiently intense, might possibly erect barriers to indulgence.

Fortunately, however, the sexual instinct is not altogether stubborn and recalcitrant. It may be transmuted into forms widely different from itself, or at any rate may bring about such an intensification of other instincts that its own peculiar and specific vitality is temporarily reduced. What, after all, does adolescence mean?

The child, an incomplete being, is now passing into a complete being; he is "born again" in a very true sense; new elements are added to his constitution; a new wine circulates in his blood. Is it any wonder that "personality" develops rapidly at this period? How could it develop so rapidly at any other?

**Reasons why
"Personality"
appears.**

The *social* instinct—the gregarious instinct as it is sometimes called, more particularly when animals are being considered—becomes now intensified. Youthful friendships, boys' and girls' "clubs" and "secret societies" are notable features.

**The Social
Instinct.**

What is the explanation? To trace these things to the "social instinct" is a very sound, but not a particularly profound procedure. After all, *why* should the "social instinct" acquire enhanced life at this period? The answer

may be given in several forms. We may say that the sexual instinct is partly transmuted into the social; that the attitude of intense interest in a member of the opposite sex is broken up into a diffused interest in members of one's own. This statement may seem at first sight absurd, but there is ample evidence that the sexual instinct may undergo various transformations, wholesome or morbid.

Or we may explain the intensification of the "social instinct" in other terms. We may say that with the development of "personality" there comes a craving for intimate acquaintance with other and equal personalities. Adults, with their annoying superiority in experience, are as alien to the adolescent as the immature children whom he now despises. Only other adolescents will meet the needs of his case, for they are embarked, like him, on a new and strange adventure, and the sense of equality thus engendered flatters the sense of personality. Genuine friendship, hardly possible before, now becomes common. More particularly if the new alliance with his equals allows the adolescent to perform deeds of distinction—thus providing his developing personality with a second form of flattery—will he yield greedily to the gregarious instinct.

Free from adult control and knowing nothing of control from *within* (which has been rendered impossible by "school discipline"), the youth congregates with his fellows, defies them to unheard-of achievements, sticks at nothing in their presence, and, in alliance with them, declares war against aliens—adults and children, but more particularly the former. The war may, of course, be comparatively innocent in its weapons and results—may resolve itself into the occasional playing of practical jokes upon some too solemn person; but in extreme cases the war is desperate, and we have—hooliganism. In view of the conditions of existence in many parts of our country, I would ask, "What else can be expected? How else can youth

prove that it has personality? In what other ways can its new sociability find an outlet?" This is one of the great problems that the evening school—or the half-time day school which may soon take its place—will have to solve. It will not be quite satisfactorily solved by the present system of fixed class-rooms and fixed desks, and—a fixed teacher in front. One reason why evening classes in repoussé and wood work are successful, while classes in history and composition are not, is that to the student of the former subjects a certain sense of equality is conveyed by the free and easy arrangement of the work room, and a sense of personality by the little domain of tools and cubic feet over which he rules. The teacher, too, is a co-operator with the students rather than a director of their thoughts and deeds.

And this brings us to another important instinct—the *constructive*. Of course this instinct is not absolutely dis-

**The Constructive
Instinct.**

distinctive of adolescence; children have it from a very early age, and Fröbel, in particular, has laid stress upon its employment. But with the development of personality at adolescence there comes to the youth a fuller realisation that in constructive work he is asserting himself—is showing himself a master, a producer, a "poet" in the old sense of "maker." Thus we have a second reason why evening classes for repoussé and wood work and dressmaking are frequently full to overflowing. Is it any wonder that the youth who has seen a loom tries his hand at making one? Now, indeed, is the time for him to choose a calling for life; and what better way can be suggested for ensuring that the choice is a good one than to let him visit exhibitions, engineering yards, and a whole multitude of institutions where mechanical and other operations are carried on, and from which some alluring idea is almost certain to travel to the hungry mind that observes? But even if the daily occupation has to be decided in other and less fortunate ways, the needs of leisure time should be

considered, and there is no better way than to allow ideas of constructive work to seize the mind and pass into a valuable hobby.

So with the *collecting* instinct, closely connected with the instinct (if it is an instinct) of *property*. Many a biography

**The Collecting
Instinct.**

testifies to the power of this at adolescence; how obviously it follows from the newly developed sense of personality I need scarcely point out. A collection that is *all our own work* is, so to speak, an enlargement of our very personality. How proud we are of gooseberries that have grown in *our own* garden, of eggs that were laid by *our own* hens, of books which we have ourselves bought and read! No doubt the collecting instinct, like the constructive, is not confined to adolescence; boys' pockets bear witness to this; but systematic and extensive collections are far more common now than at any previous time. Some mention should here be made of the occasional need for *privacy* if the personality is to develop healthily. Charity schools and even the great public schools have been greatly at fault in this respect, and even now it is a practice in some institutions to open the letters of girls seventeen or more years old. Every adolescent should have a little domain into which no intruder can come.

It seems a trivial thing to mention again, but a *passion for jokes*, practical and other, is also a prominent feature of early adolescence. A practical joke at someone's expense* is a triumph of personality on the part of the youth, an indication that neglect and contempt of his existence are safe no longer; while the enjoyment of puns and alliterative combinations (*Weary Willy*, etc.) is another indication that the comic imagination is struggling restlessly into existence.

A *passion for reading* (I would call it a *reading instinct* if the phrase were permissible) is also distinctive of adolescence.

* For an example see *Cranford*.

What does it signify? Surely it is just another form of the craving for experience of life to which reference has already been made. If the youth cannot do great deeds in his own person he will do them vicariously—in imagination—and the reading of fiction is one form of this achievement of triumphs. Reading may also, of course, be for the sake of information; the adolescent is greedy for the distinction that knowledge may bring him, and this greediness, again, may be summed up under the personality formula. Like Huxley, the youth may resolve to conquer all departments of knowledge one after another, ticking them off from a pre-arranged list; or, like Edison, resolve to read all the books in the Free Library of his native town.

**Passion for
Reading.**

A craving for "Nature" seems also fitfully characteristic of adolescence. In the passion of girls for flowers, some unconscious or half-conscious appreciation of the functions of life is probably at work.

**Passion for
Nature.**

"All the girls are out with their baskets for the primrose;
Up lanes, woods through, they troop in joyful bands.
My sweet leads: she knows not why, but now she loiters,
Eyes the bent anemones, and hangs her hands.
Such a look will tell that the violets are peeping,
Coming the rose; and *unaware a cry*
Springs in her bosom for odours and for colour,
Covert and the nightingale; she knows not why."

MEREDITH'S *Love in the Valley*.

Boys, similarly, become "truants" as adolescence approaches; passion for the sea or for the forest may arise. The nature-craving, however, is generally less symbolic and subtle in the normal male than in the female; or, rather, it takes a different form—the aforesaid craving for knowledge.

I doubt not that in the far distant future, when the problem of "religious education" has been solved, "nature-

worship" will take a prominent place in educational work. Periods of repose and [silence, passed amid woods or on hilltops or by the seashore will be recognised as especially indispensable for the storm and stress of the adolescent period; strained faces and nervous, restless limbs will thus be hypnotised to a salutary calm;* some at least of the "religious services" of Utopia will take the form of *Sunday* meetings to watch the sun rise (or, what is exactly the same thing, to feel the tireless earth move on its axis); while others will take the form of reverent visits to some spot where can be seen such marvels of the life-force as "the legendary *Vallisneria*, a hydro-charad whose nuptials form the most tragic episode in the love-history of the flowers."†

The craving for knowledge and experience of life and nature may, in some cases, take heterodox and perilous forms. Biography after biography testifies to the fact that adolescence is a time of restlessness; the fascination of the navy or of the army or of adventure generally, is intense, and many a case occurs, notably about the age of eighteen, when the youth actually runs away and begins life on his own account. The "truancy" of the eleven to thirteen epoch, the "hooliganism" of the fourteen to sixteen epoch, and the "running away" of a still later epoch, are essentially one and the same phenomenon. At first sight no more remote connection could be thought of than that between truancy, hooliganism, and running away from home on the one hand, and love of reading on the other; and yet, if these are all forms of craving for experience (real or vicarious), they are essentially akin and also essentially good.

So linked together, indeed, are all the phenomena of adolescence that a writer is bound to repeat himself in dealing with them. A phenomenon attributed to "Will"

* The calm of "nature" is not, of course, the only remedy for modern disquiet. See James's essay on "The Gospel of Relaxation" in his *Talks to Teachers*.

† Maeterlinck, *The Intelligence of Flowers*.

or "Reason" may, in another sense, be attributed to "Conscience." A youth runs away to sea at eighteen, or joins the army; "sheer wilfulness."! A youth breaks out into intellectual revolt (like Shelley at Oxford)—age again, of course, about eighteen; "sheer intellectual arrogance"! But a youth may also crave to become a missionary or a monk; the "Lives of the Saints" are full of instances of vows being taken at this same age, or thereabouts; we attribute this to "conscience," or "conversion," or "miracle." In reality, the three sets of phenomena are much the same in their essential nature. Youth is aspiring, trying to reach to higher things, to fuller and more satisfying modes of experience. Sometimes this takes physically adventurous forms; sometimes intellectual forms; sometimes—as in the case of would-be missionaries or monks—evangelical forms; in this last case the youth is "sinful," "conscience-stricken," "saved," or craving for his own or others' "salvation."

And this leads me to what is, perhaps, the most significant of all the characteristics of adolescence. We have seen that "friction against the environment," resulting in hooliganism, running from home, defiance of elders, and the like, is characteristic of adolescence; it has, indeed, been so normal a phenomenon as to provide many novels, dramas, and biographies with their plots.* Of recent years the tendency towards revolt would seem to have been accentuated if it be true that adolescent crime is on the increase in every land. And yet, when Starbuck and others sent out a *questionnaire* on the subject of "conversion," he discovered that the vast majority of "conversions" took place during adolescence—

* *E.g.*, *Cranford*, *Robinson Crusoe*, *Father and Son*, etc. Chapter XII., "The Blossoming Season," in Meredith's *Ordeal of Richard Feverel* is probably the finest description of male adolescence in our language: indeed, Meredith, as indicated above, gives us in his various works a coherent educational philosophy of adolescence and the beginnings of an educational philosophy of middle-age. Female adolescence is truthfully though sketchily depicted in Hauptmann's *Hannele* and in Ibsen's *Wild Duck* and *Pillars of Society*.

virtually, about the years from sixteen to twenty. *The period of maximum sin, crime, restlessness, friction, and defiance, is the period of maximum devotion.* This, in short, is the time for the good resolutions and dedications that will dominate life.

Nay, if I might venture on a prediction more scientifically grounded than most predictions commonly are, I would say that the "religious difficulty" will be banished from our schools as soon as the facts just recorded are known and appreciated. Whatever the future may have in store for education — whether secularism, or sectarianism, or sacerdotalism is to rule in our schools—one thing is certain, these critical adolescent years are the years by which the rest of our education will have to be judged. The present struggle for the mastery over the minds of babes and sucklings will begin to appear as little short of contemptible to those who realise that adolescence and not childhood is the period when man is called to face the ultimate issues and meanings of life. The one "sacrament" in which modern pedagogics feels a scientific interest is thus the "sacrament of confirmation." As at present employed, it comes somewhat too early, as a rule, and it may need amplification, enrichment, and almost transformation; but it represents a true fact of the soul which no system of education, "secular" or not, can ignore.

And so we see that those controversialists who assert that "undenominationalism is a monster" may be right, and that those who assert that "undenominationalism is *not* a monster" may also be right; a paradox more helpful and comforting than most paradoxes. The point which our controversialists have usually ignored is that childhood and adolescence are very different periods of life.

CHAPTER IV.

Adolescent Training.

And now, to state or repeat some practical inferences from this rambling discussion! Suppose we were, as educational dictators, able to establish a system of evening schools, clubs, or institutes suitable for the education of youth, what form should that system take?*

Let us observe, however, that education has a double task: it has to provide for Livelihood and for Leisure.

Most of us educationists forget one or the other. In our enthusiasm for the many-sided interest that is so closely akin

The Two L's. to general culture, we may forget the urgent demands of modern industrial life, and thus the school may stand haughtily aloof from all care for the future callings of its pupils. Such despisers of mere "utilitarianism" may do good work in awakening an interest in books, or art, or nature, and may thus help the pupil to spend his leisure hours well. But unless he has a safe calling in life, the pupil's "culture," however promising, rests on very unstable foundations; culture, indeed, is historically the product of leisure and wealth, not of impecuniosity; consequently, one part of our business as teachers is to see that our pupils shall be fairly well equipped for earning their daily bread. In fact, to be "out of employment" saps the very springs of "personality," degrades, humiliates, demoralises; while to

* Let us, *for the present*, ignore the importance of the home.

have a definite, even if humble, place in the organisation of society is to have one's personality enlarged and confirmed. Indeed, the "interest doctrine" needs to be so interpreted as to include "interest in one's daily work." Though this work sometimes approximates to drudgery, some flicker of interest in it may be quite possible.

"Who sweeps a room as for Thy cause
Makes that and the action fine."

Even a dustman may feel dignified when he realises his social function aright. Avocations of a ludicrous and odious kind have been repeatedly glorified as "saintly" in the ages past; and what religion has done education may some day be able to do.

But though educationists must seriously consider the practical and utilitarian side of school work, they must never forget to provide for the pupil's leisure hours. Here the "interest" doctrine has an incalculable value. Even if the aforesaid dustman or his youthful assistant cannot rise to the height of feeling an interest in the philosophy of microbe life, and therefore in his daily work, he may possibly be led to possess a hobby of his own, and feel an interest in this. Here his outraged "personality" may find a little scope. If he has no such hobby, there is but small hope for him. Religion may possibly help him a little, and family life and responsibility may help a little, but the probability is that, spending long hours in work devoid of interest, and knowing nothing of how to devote his limited leisure to interesting hobbies, he will find pleasure in appetite alone.

The adolescent craving for knowledge and experience should, therefore, be gratified *directly* by the provision of abundant facilities to see the works of nature and of man, and *indirectly* by the provision of varied, innumerable and attractive books.

**Practical
Suggestions.**

Short talks or lecturettes on every imaginable subject, followed by discussions, are highly advisable. In these three

ways every opportunity will be provided for ideas to enter into the plastic mind of the youth and guide him in the choice of a congenial calling, and, what is almost equally important, in the choice of hobbies for his leisure hours. Ample opportunities should be afforded for active and constructive work of all kinds (nursing, dressmaking, etc., for girls; wood work, repoussé, etc., for boys), the aim, here again, being professional, recreational, or both. The youth may thus get to feel that he can achieve, and thus his personality is expanded and established. Ample opportunities should be provided for social intercourse between adolescents, and for the spontaneous formation of groups (societies, clubs, etc.), either within or outside the recognised institutions, and in these groups arbitrary rules should be reduced to a minimum. If possible, a certain share of responsibility should be thrown upon *each* member, either by a rota system of office or by the establishment of so many offices that each member has a definite duty. Reason, self-respect, and mutual respect should be the final court of appeal.

Now the suggestions imperfectly set forth in the foregoing pages, together with others that will follow, constitute the plan of a veritable crusade, compared with which the crusades and missions and reforming movements of past ages seem but insignificant. In these suggestions, borrowed from Dr. Hall and his workers, we find a true, and hitherto neglected, "gospel of the passions."

If the word "passion" (which I gradually introduced in the last chapter in the place of "instinct") strikes the reader

as a dangerous one, I may say that it will here be used in definite opposition to the still more dangerous word "appetite."* We often speak of a "passion for nature," a "passion for knowledge," a "passion for souls," a "passion for one's country," a "passion for work," and it is in this noble sense (not

**A Gospel of the
"Passions."**

* I borrow the usage from an address by Mr. Romney Green.

in Hamlet's)* that I propose its employment. Anyone who objects is at liberty to substitute the Herbartian word "interest"; but though the latter word is excellent, we sometimes seem to need an alternative one, for many people attribute to "interest" a merely dilettantish function, instead of meaning by it "interest that leads to effort." Now the word "passion," and occasionally the word "hunger," present themselves; they are strong, expressive words—not yet become hackneyed by pedagogical use, nor appropriated by any sect or party.

The task of education, I would urge, is, in the first place, to feed, strengthen, and gratify the aforesaid "passions," the "hungers," or the "interests" of man. I doubt whether, in a perfect state of existence, education would have much more to do than that, though in an imperfect state of existence it certainly has additional tasks. It has to warn against, and protest against artificial *appetites*; well knowing, however, that if the natural passions and hungers are starved, these artificial appetites for alcohol, for tobacco, for the excitement of gambling and sport, and for the rivalry of dress, will almost inevitably be formed.

Certainly a system of education that adequately provided for the "passions" of man would be a higher and better system than any we at present possess.

"But are not some 'passions' highly dangerous and sinful?"

I doubt whether any natural passion can be called "sinful" in itself; as well call arms and legs "sinful" because by means of them we can strike or kick. Whatever ascetics may say, all hope for mankind seems to depend upon the employment, guidance, and exaltation of the passions of man, though, if we choose, we may call those passions by other names—instincts, yearnings, hungers, cravings, or interests. The passions, however, are profoundly plastic; the circle of

* "Show me a man that is not passion's slave."

thought modifies and directs them; and exactly here comes in the educator's task.

The reader is already acquainted with Herbart's declaration that "all action (*i.e.*, all conscious, deliberate action) springs out of the circle of thought." Critics object to the formula. "The Herbartians leave out of consideration all the stubborn elements of inherited instinct."* In point of fact, the Herbartians, instead of "leaving out of consideration" such things as instinct, invariably take them for granted. The Herbartians think it unnecessary to be constantly talking about them, because they can neither be created nor abolished by the teacher. As well say that the Herbartians "leave out of consideration" the necessity for each child to possess a brain!

No; throughout the Herbartian system there is a triumphant belief in human instincts, passions, hungers, (call them what you will)—a belief that, when they are fed with a rich supply of ideas, they can accomplish things of the greatest moment; that, indeed, whatever man has hitherto accomplished has had an instinctive basis, and that his future accomplishments must have similar foundations. But *instincts and passions are plastic*; just as the slumbering gunpowder in a revolver needs the blow of the trigger to set free its energy, and the directive control of the barrel to guide this energy to a certain goal, so the instincts, blind forces in themselves, can be controlled by impressions and ideas. It is for this reason that, in the Herbartian system, "Instruction" takes so high a place, "Instruction" meaning the providing of the pupil with ideas. Important and indispensable though Training and Discipline are, their importance lies in the fact that man has a mechanical or animal side to his nature; that bad habits seriously hamper his higher life and good habits aid it. But habits are shared by man with

* Keatinge's *Suggestion in Education*.

animals, and even plants; man alone, perhaps,* acts consciously from ideas. The educationist who "means business" must, therefore, throw overboard, once and for all, the degrading doctrine that "Instruction" is comparatively unimportant.

So important does it seem to me that, after devoting an entire and bulky volume to the question of Instruction,† I feel how very much more remains to be said; indeed, the problem of the transformation and enrichment of the curriculum beckons one forward into what looks like a veritable Land of Promise. Our evening schools will have to build upon the foundations laid by the day schools.

Some chapters of the present volume will therefore deal, in a general kind of way, with the day-school curriculum. The essays of the preceding volume will thus fall into their proper places. Furthermore, my rapid review will enable me to refer to a few recent results of experimental pedagogy bearing on arithmetic, reading, and certain other subjects of the curriculum. These results are perhaps not yet of such definiteness and certainty as to deserve to influence school practice (except in the case of recitation, which was *a priori* obvious), but they should be known, vaguely or definitely, by all intelligent teachers.‡

Now, the curriculum problem means much the same as the time table problem, to which I accordingly turn.

* The marvels of animal life make one cautious on this subject.

† See Vol. II. *The Primary Curriculum*.

‡ In this connection I would acknowledge the assistance I have derived from articles by Professors Adamson, Green, and others, as well as from such books as Huey's *Reading*, and from Mr. W. H. Winch and Dr. Spearman.

CHAPTER V.

The Curriculum in Outline.

A FEW years ago the three deadly sins of a teacher were:—

(1) To be a “poor disciplinarian” (for definition see page 442),

(2) to be incorrect with his registers, and

**The Sin of
Violation.**

(3) to be a violator of the time table. Stories,

more or less mythical, are told in each of these

connections, the most tragic and comic being perhaps that of a Very Haughty Official racing along a school corridor at 10.30 a.m. or 2.45 p.m., and casting a feverish glance into ten class-rooms in order to discover whether the change of lesson had taken place at exactly the prescribed time. It was hard on the Official—he suffered in his dignity—but it was worse for the teacher who happened to be an enthusiast for his subject. It was good only for the teacher who was *not* an enthusiast, and who, longing for a change of lesson, sent his eyes furtively to the clock every minute, and very probably succeeded in coming off with flying colours and in winning commendation. Such was the spirit of education in the seventies and eighties; such the “culture” and the “broad-mindedness” demanded, by departmental rules, of the university men who had been specially picked out for the purpose of guiding our elementary teachers!

I can, of course, conceive of circumstances in which an Official, visiting a school notoriously lax in its arrangements,

might be justified in doing what has been described above, but if his procedure was an item in a general policy, it might have proved pernicious to the highest degree; it put a premium on mechanical and perfunctory methods, and it demonstrated, beyond very much doubt, that the Official, if he ever existed, was an unimaginative pedant, whose soul had been killed long years before. He was a Flachsmann—of whom more anon.*

When, sooner or later, we shall teach practical logic in our schools (*see* Vol. II., Chapter XV.), one common fallacy—

**Time Tables
a Means not
an End.**

or, at any rate, one dangerous tendency of the human mind—will come in for criticism; the putting of the *means* in the place of the *end*.

Gold is a means to comfort and happiness; the miser, however, hoards gold as if it were an end in itself. A man is interested in a certain political reform; he discounts it, however, if the opposite political party brings the reform about; he regards the credit of his party as an end in itself. And so with time tables. It was found necessary that the work of schools should proceed according to a fairly regular plan, no important subject being forgotten; a time table was therefore prescribed, and this had to be “submitted” to the gentleman aforesaid, who, after consulting his stores of psychological, pedagogical, and philosophical knowledge, placed his signature at the bottom. But what was forgotten by everyone except the genuinely enthusiastic teacher was that, though a plan of teaching was necessary, it was only a means to an end, and that the end was—successful teaching. If, therefore, the time table ever interfered with the successful teaching of a class it thereby forfeited its right to obedience, unless, of course, other reasons were decisive in its favour. Even railway time tables have to be violated in certain crises, and education is a far more important thing than railway travelling.

* *See pp. 92-3, etc.*

But though time tables should be "violated" when there is a sensible reason for their violation, they should not be violated when there is none. Laziness is not identical with enthusiasm, though they both have a prejudice against the pressure of external regulations. A teacher who is so ignorant of his morning's plans as to be slack or careless in commencing his various lessons should not be able to shield his neglect behind the pretext of "freedom." One cannot too strongly urge, therefore, that no time table should be "violated" unless there are pressing and conclusive reasons for that course, and these will not occur very frequently, provided we put a reasonable interpretation on what is meant by saying that there is a "change of lesson" at 10.30 a.m.

Clearly we should not mean that at the prescribed moment one lesson must necessarily stop and another begin. Sometimes we should mean that between 10.25 and 10.35 a.m. the teacher should conclude his stimulating exhortations or demonstrations; and sometimes we should mean that 10.30 is the central moment of a changing process, during which the children are, one after another, commencing the work of the new lesson. Of course, if all necessary material has been distributed among the pupils at the beginning of the session, many changes will take place quickly, perhaps almost instantaneously. A suitable plan for some establishments is to have an interval between *every* lesson, and allow the pupils to employ this interval almost as they please, sometimes for the preparation and completion of their work.

When, however, is it really justifiable to "violate" a time table? Never, if by doing so the teacher seriously

dislocates the work of another class. Barring

When to
"Violate."

that case, I can conceive of only one instance in which a substantial violation is called for—

when some theme or task involving moral, artistic, or scientific comprehension and enthusiasm would be ruined by the sudden change of lesson. The teacher and the class are in the midst

of an exciting episode, biography, poem, or problem; the crisis or culmination is near; attention and interest are fully aroused; and then, *the bell sounds!* What is to be done? Well, if neither the teacher nor the pupils have heard the bell—in point of fact, they would *not* have heard it, if the interest was truly profound—all will proceed as before, until the teacher remarks, “I think the bell must have sounded”; if, however, the bell has been heard, the teacher will rapidly take stock of the situation, and, if no dislocation of school plans is likely to follow, will decide to continue the theme for a little time, until a natural stopping place is reached.

In some cases, however, the bell may be a “godsend,” even to the best of teachers. Writers of serial stories know how to stop an instalment at an exciting moment; sometimes the policy of the teacher should follow the same lines. With a word or two of final stimulus—with a suggestion of interesting things to be discussed at a later lesson—perhaps, still better, with a hint of a problem to be solved in the interim by the pupils, the teacher may wisely resolve to close the lesson there and then. It all depends upon the circumstances of the case, and no fixed rule can be laid down.

So far I have discussed, not the framing of the time table, but the attitude to be adopted towards it when framed. We have seen that there are three possible attitudes—an over-precise, an under-precise, and a reasonable attitude. Is it possible so to frame a time table that the third of these may, so to speak, be officially sanctioned and encouraged, instead of being regarded as exceptional and dangerous?

Let me first premise that no one in the world can say with any scientific confidence how much time should be devoted to this subject or that. Though four or five hours are commonly devoted to arithmetic every week and one hour to history, there is nothing sacred and unalterable about that arrangement. It has grown up, not because of any decision of our psychologists, but because a certain number of floating

prejudices and traditions, jostling with a certain number of others, have so resulted. I should not be surprised to see the ratio exactly reversed before many years—the amount of history being greatly increased and formal arithmetic largely disappearing from the time table, in order to be treated in connection with manual training, practical science, gardening, and other subjects. The first thing requisite for the framer of a time table is, therefore, that he possess imagination and critical power. We are all too prone to believe that there is a good reason for everything that is established—whether carpets, wall paper, and sculleries, or advertisements, quack medicines, and newspapers, or the traditional details of our school procedure.

The great question before the framer of a time table is really one of principle; what subjects are of vital and first importance, what are of secondary importance, and what are comparatively unimportant?

This question has rarely been faced in an unbiased manner, owing, first, to our traditional respect for the “Three R’s,” and, secondly, to the traditional respect for “formal” or “faculty” training. Once we free ourselves from these traditions we shall be driven to frame our curriculum somewhat along the following lines (physical exercises are omitted for the present):—

**The Great
Groups of
Subjects.**

(1) We shall provide for “nature” interests and “humanistic” interests; thus, nature study, geography, history and literature will take up an important part of the school time; they are “knowledge subjects” which feed the mind, build up the circle of thought, and provide apperceptive resources.

(2) A series of expressional subjects—drawing, oral composition (=speaking) and written composition, recitation, manual work, needlework, singing—will take up another important part of the school time; but th y

will be kept in very close connection with the subjects of the first group, or even be regarded as other aspects of those subjects. Material things are here being worked up into new forms, or the thoughts of men, in past and present, are being set forth or further developed.

(3) As subsidiary to groups (1) and (2), but absolutely necessary *as instruments*, come subjects like writing, reading, and the technical side of needlework, music, and drawing. The danger with this group is that too much stress may be laid upon them; a finished perfection may be insisted upon, to the detriment of real interest and self-expression; for example, "reading" may be taught, and yet "literature"—recited by the teacher and received through the ear of the pupil—may be unknown; "time tests" and "ear tests" may reach perfection, and yet the pupil may have no interest in song.

(4) There is a fourth group of subjects, whose place, because of their very difficulty and importance, is mainly in the upper and not the lower part of the school curriculum. They are the intellectual, systematic, and abstract subjects; grammar—the abstract side of language; mathematics—one abstract (*viz.*, numerical) side of all objective study; formal science—the abstract side of nature-study; moral and civic instruction—the abstract side of literature and history; and logic—the abstract side of all thinking, whether on nature or on man.

And now, having made the above classification, I must warn the reader against the dangers of it. For example, the subjects of the fourth group are not to be haughtily separated from those of any other; there should be much incidental "grammar" teaching, but of a practical kind, almost from the first, the child should be made to realise that some linguistic expressions are conventionally right and others wrong; there should be constant mathematical teaching, *in natural connection* with all the subjects of

groups (1), (2) and (3), and especially with manual work and geography, so that a mathematical terminology, and with it mathematical ideas, may be acquired; there should be constant moral and civic instruction, in the sense that a multitude of examples of good and bad actions should be forthcoming from the study of literature and other subjects, a moral terminology, and a mass of moral ideas being thus acquired.* But a time will come when all this matter needs to be made more culminating and systematic, and when definitions, distinctions, and abstract principles need to be introduced; that is to say, a time comes for formal lessons in grammar, mathematics, science, morals, civics, and logic. That time, for reasons indicated in Chapter II., will probably be found to lie somewhere between twelve and twenty, though there is probably no great harm in beginning some of these formal subjects as early as the age of ten. The great principle is that a broad foundation for these later rationalistic subjects needs to be laid by means of the subjects in groups (1) and (2); these last provide the apperception basis for the subjects of group (4), and render them familiar and meaningful.

And now for the framing of our time table! I must premise, however, that quite possibly there will be no time tables at all in Utopia. "We do not chop our lives up into three-quarters of an hour sections, during each of which we do something different. On the contrary, we engage in some task, and do incidentally whatever is necessary for the due performance of that task."† Our schools may ultimately have an "occupational" basis.

There are $27\frac{1}{2}$ hours of school time in a senior elementary council school. Each week 3 hours 20 minutes are allowed for "Scripture and opening exercises"; we thus find that 24 hours 10 minutes remain for the "secular curriculum."

* A systematic scheme of morals and civics may, and perhaps *must*, lie *behind* this, but the notion of system need not be intruded

† Professor Armstrong.

CHAPTER VI.



The Non-Secular Curriculum.



BUT I must not pass over the "Scripture period" too hastily. It is, of course, not entirely devoted to Scripture; registration and assembly have to be allowed for, and to that extent the instructional value of the period is diminished. But I am convinced that the period could, in almost every school, be used in a more educational way than at present.

The reader need not be alarmed. I am not about to advocate any abolition of the religious instruction, either in undenominational or denominational schools. I have given, in the preceding volume, some good reasons for its retention, at any rate in a certain improved humanistic form. Many of the lessons given in both kinds of school are, indeed, excellent. It is equally true to say that much of our teaching is somewhat lacking in imagination, and more suggestive of the Middle Ages than of the nineteenth century.

Summarising certain reforms to be presently set forth at greater length, I would say that the Bible should be shown

**The Reform
of Religious
Instruction.**

to be a book of immense historic significance, abounding in living problems and personalities, and rich in quotable phrases.

Poetical and historical parallels from modern literature should be adduced wherever they illustrate the Biblical themes. Some knowledge of the other great religions

of the world should be given—enough to undermine sectarian conceit and to give power of judgment. And if it were the task of the present moment to teach their business to the leaders of the Churches (Roman, Anglican, or Nonconformist), one could point out a dozen ways in which the religious lessons could be made more valuable and effective from the Church standpoint. I will here mention two only: the employment of books dealing with the romance of missionary heroism, and the employment of such poems—perhaps *told* rather than read—as *An Epistle of Karshish*, by Robert Browning, a poem dealing with the theme of John XI.

Certainly, those teachers who have a tolerably free hand should employ the Scripture time in the most profitable way they can devise. Such subjects as geography and literature, and even science, should be employed, where necessary, to throw light upon our moral and religious teaching; good hymns and songs should be employed; a ritual more humanistic than any at present in existence should be devised, so that certain of the most majestic passages of secular and sacred history and literature may impress themselves indissolubly on the memory (how we ignore this at present!); in junior and possibly senior classes clay modelling and drawing should be employed to represent Biblical episodes and localities; great pictures should be used when available; and lastly, a brief address by the head teacher, or an assistant, of a biographical or practical nature should be given once or more times a week.

Abolition seems out of the question; England rarely goes the way of revolution, least of all in educational matters; but I would certainly advocate such a utilisation of the opening lesson in the interests of moral, civic, and humanistic culture, as to inaugurate a silent, gradual, but infinitely significant revolution in this department of school work. In some schools this inauguration might have occurred years ago if teachers had possessed the requisite ideas and the requisite

courage—those schools, I mean, where neither “diocesan inspections” nor “Scripture examinations” have dominated the situation. But little or nothing has actually been done. Educational progress is tacitly supposed to be confined to the “secular curriculum”; other subjects (like things that are *taboo* in savage lands) are too “sacred” to be touched, the result being that the word “sacred” seems likely to go the way of the word *sacré* in French.

If the time should ever arrive when any broad-minded thinker on educational topics will advocate the abolition of the present kinds of moral and religious instruction the reason will not be that they are too ambitious, gorgeous, seductive, effectual, dominating, but that they are just the reverse. Moral and religious instruction in every existent type of school—not only the “Council” type, but also the Catholic and Anglican—is, on the whole, too dull and bloodless to satisfy any serious and thoughtful educationist. It seems more lacking in vision, vitality, and imagination than any other branch of instruction. Worse still, among the noisy controversialists who sound the praises of their favourite systems, and equally so among the advocates of the “secular solution,” one seeks in vain for a single inspired genius, or even a single man of moderate constructive power, conscious of any remedies for the miserable weakness of the present system. At the thought of the ability and energy now being lavished on the construction of material contrivances such as flying machines, one is amazed at the unrelieved barrenness which prevails in this educational realm, alike among teachers and their rulers. Needless to add, English writers of books on school management do their best to keep up the tradition of stagnation by leaving the subject severely alone, an example which I refuse to imitate.

In the preceding volume of this series I indicated some of the directions along which the reform of moral and religious education should travel, and in the present volume

I propose to add a few more suggestions, which, among teachers and managers possessing courage and ability, may prove welcome and fruitful. I propose, in short, to set forth a few rudimentary truths of which our controversialists appear to be ignorant. Such suggestions as I make will be the common-places of advanced educational thought.

Honour, however, where honour is due; and I would first indicate what contributions of permanent value the present educational parties have made to the subject.

**Existent
Contributions.**

The contributions can be summarised in a few words. The Roman and High Anglican Churches, by their stress on some form of ceremony, on the celebration of saints' days, and on an adolescent rite of confirmation—the Protestant Churches and a few isolated reformers like Matthew Arnold and the Rev. Stewart Headlam by their stress on the educational value of the Bible—and the recent advocates of moral and civic instruction by their stress on the need for dealing with new and modern, and not merely with the conventionalised moral duties, appear to me to have grasped very important truths, though they have not often grasped them firmly enough, or intelligently enough, or imaginatively enough. I propose to discuss briefly these existent contributions to the present problem and to indicate the lines of possible advance.

(1) A school ritual should include, among other things, a series of hymns, each selected because it typifies some eternal fact of human nature, or recalls some great episode or great personality. To hymns must be added songs—songs chosen with a deliberateness, with an eye for appropriateness, system, and completeness, of which none of our schools and churches have at present any notion. Songs, in the Utopia which I foresee, will be not merely sung—they will be *thought about*, so that maidens will be kept from ruin by memories of *Ye Banks and Braes of Bonnie Doon*, and youths raised to heroism by

memories of *Forty Years On*.^{*} In addition to hymns and songs there will be a ritual of selected passages (including proverbs and poems) from all the literatures of the world, secular as well as sacred; passages, for example, like Carlyle's "Two men I honour and no third," or Emerson's "If the stars came out only once in a thousand years." Indeed, our "moral and religious" lesson will be a far better introduction to the highest secular literature than any lessons we have at present; and conversely, the elements that are so precious in sacred literature will be rendered more human and intelligible by this correlation. For example, whatever judgment the world will ultimately form upon the theme of John xi. (the Lazarus episode), attempts like Browning's in *An Epistle of Karshish* to deal suggestively with it will not be so entirely ignored as they are at present. Some of our recent poets have not been friends of the "faith," but Browning was a friend; and unless the "faith" is to condemn itself as intellectually bankrupt it will employ and exploit such poems as *Prospice*, *The Epilogue to Asolando*, and *Rabbi Ben Ezra*, until they sing in the memory of every youth—if not of every child—who passes through a course of religious instruction. In addition to hymns, songs, passages, and poems, arranged so as to recur at regular intervals and thus become a permanent possession, there will be a series of ceremonial acts and movements. The habit of kneeling is almost the only one hitherto exploited by the Church; there are probably a hundred others which will be found equally valuable in the light of the James-Lange theory of emotion. I find that Goethe suggested this a century ago in *Wilhelm Meister*, thus anticipating, as he so often did, the results of modern educational science.

(2) The plan of saints' days as employed by the sacerdotal churches needs an enormous amplification and enrichment.

^{*} I have an idea that musical *leit-motifs* might be associated in every school with certain moral and civic ideas. But I dare not attempt to enlarge here on so novel a topic. It will recur.

Types of fine character far from "saintly," in the narrow sense, will be canonised by the education of the future, and—either on anniversary occasions or in a more casual way, either elaborately or with a passing suggestiveness—**Saints' Days and Heroes' Days.** will be employed by the school for the purposes of moral, civic, or religious stimulus. The incalculable influence of biography on the adolescent has been referred to in a preceding chapter. I should not be surprised if, in the education of the future, every youth were to choose for himself one or more recipients for his hero-worship, just as Mr. Wells chose Goldsmith,* and young Harry Richmond chose Nelson.† The choice will most often be spontaneous and unsolicited, but I see no impossibility in a system that shall supplement this, and exert a compelling or advisory influence; the melancholic soul, for example, may be directed to learn the duty of cheerful happiness from Sir Thomas More, or Charles Lamb, or Robert Louis Stevenson. This theme calls up thoughts of Japanese ancestor worship, of the positivist calendar, and, as already said, of the system of patron saints operative in the Catholic Church; it is too large a theme for me to linger over, but its importance is immeasurable.

(3) The third lesson which we have to learn from the sacerdotal churches is the necessity for some dedicatory rite during the period of adolescence, something, in short, corresponding to "confirmation," but with a broader basis and a far greater wealth of suggestiveness. Probably it will have to come somewhat later than the present rite, and may be associated with the choice of a "patron hero," or a series of "patron heroes," which has just been discussed. For this and other reasons which the discerning reader will divine, the Tate Gallery here suggests itself.

* *First and Last Things.*

† *Meredith's Adventures of Harry Richmond.*

(4) From the non-sacerdotal churches we shall have to derive an enthusiastic admiration of the Bible, and then proceed

The Bible. to teach those churches how to employ the Bible for educational purposes. At present they certainly do not know. Nothing is done—absolutely nothing, I firmly believe—to make children feel the rhythm and music of such passages as these:—

“ How shall I curse whom God hath not cursed ?
 Or how shall I defy whom Yahweh hath not defied ?
 For from the top of the rocks I see him,
 And from the hills I behold him :
 Lo, the people shall dwell alone,
 And shall not be reckoned among the nations.
 Who can count the dust of Jacob,
 And the number of the fourth part of Israel ?
 Let me die the death of the righteous,
 And let my last end be like his.”

Balaam's words, *Numbers*, xxiii.

Or of such lines as are scattered through the Song of Deborah, probably the oldest piece of literature in the Bible:—

“ Yahweh, when thou wentest out of Seir,
 When thou marchedst out of the field of Edom,
 The earth trembled, and the heavens dropped,
 The clouds also dropped water.
 The highways were unoccupied,
 And the traveller walked through byeways,
 The inhabitants of the village ceased,
 They ceased in Israel,
 Until that I, Deborah, arose,
 That I arose, a mother in Israel.
 Why abodest thou among the sheepfolds,
 To hear the bleatings of the flocks ?
 They fought from heaven :
 The stars in their courses fought against Sisera.

The river of Kishon swept them away,
That ancient river, the river Kishon.

Why is his chariot so long in coming ?

Why tarry the wheels of his chariots ?

Have they not sped ?

Have they not divided the prey ? ”

Dare it be said that the magic of these lines is beyond the appreciation of children ? Then let me remark that a certain small boy, asked by his teacher what line in the Bible he liked best, actually chose :

“ That ancient river, the river Kishon.”

Something of the liquid charm of the line had entered his soul. One is reminded of Mr. Chesterton's confession : “ I was fond (as a child) of Shakespeare's poetry, especially when it was entirely unintelligible. The open and rolling rhythm seemed to be speaking plainly even when I could not comprehend it. Lines like :

‘ Revisit'st thus the glimpses of the moon,’

or like

‘ Still climbing trees in the Hesperides ’

were not only good poetry, they were good children's pictures, like the cow who jumped over the moon.”

From all this we have to learn the lesson already emphasised in the preceding volume ; preserve as much as possible of the rhythm and music of all great poetry and prose ; taste the words as they issue from your lips, and let them fall voluptuously on to the ears of your hearers ; be a poet and a singer for a few brief moments yourself. I proffer the comment that even in the few passages quoted above from Balaam and Deborah there are couplets which could be applied at any moment to the most modern situations, political and other, and would add charm and point to the bankrupt speech of our platform orators and our members of parliament.

I will add here only one other suggestion for the reform of instruction on the Old Testament. *Preserve the scenic and the dramatic!* or rather, first discover the scenic and the dramatic, and *then* preserve them.

For the Old Testament is full of scenic and dramatic situations. I say nothing of such astonishingly powerful stories as those of Joseph and David—rich in elements that appeal to the histrionic sense. All such stories, whether occurring in sacred or in secular literature, will some day be *acted* by our pupils. I refer to the still grander scenic effects of the Bible.

The first chapter of Genesis is commonly supposed to be the most difficult of all to “teach,” because of its conflict with the established facts of geology. In the educational
The Creation.” Utopia which I foresee, this chapter will be told as one of the “religious stories of the new Israel,” and in close connection with the very similar, though less dignified account preserved on the Babylonian cylinders; or it will be so presented in a musical connection (*cf.* Haydn’s *Creation*) that dogmatism will seem absurd; or it will be interpreted through some such splendid medium as Hugh Miller’s *Testimony of the Rocks*. In that old-fashioned but finely written book the prophet is represented as having fallen into a trance, during the course of which voices are mingled with scenes, and the ear “as certainly addressed as the eye.” “A great darkness falls upon the prophet . . . and as the Divine Spirit moves on the face of the wildly troubled waters, as a visible aurora enveloped by the pitchy cloud, the great doctrine is orally enunciated, that in the beginning God created the heavens and the earth. Unreckoned ages, condensed in the vision into a few brief moments, pass away; the creative voice is again heard, ‘Let there be light,’ and straightway a grey, diffused light springs up in the east, and, casting its sickly gleam over a cloud-limited expanse of steaming, vaporous sea, journeys through the heavens towards the west. One

heavy, sunless day is made the representative of myriads . . . the first scene of the drama closes upon the seer; and he sits awhile on his hill top in darkness, solitary but not sad. . . . The light again brightens—it is day; and over an expanse of ocean without visible bound, the horizon has become wider and sharper of outline than before. There is life in that great sea. . . .”

The whole passage should be familiar to any teacher who needs suggestions for a truthful and yet impressive treatment of the “creation story.” Anyone who is called upon to read Genesis i. aloud can produce something of the effect of Miller’s treatment by making a long and impressive pause after verses 5, 8, 13, 19, 23, and 31, and employing a kind of crescendo and diminuendo method for each of the great episodes.

The thirty-eighth chapter of Job links on so naturally to the first of Genesis that I must briefly refer to it. Never have I known, in church, school, or institution, of any serious attempt to suggest the grandeur of this chapter,* how the wrangles of the five theological disputants are interrupted by a thunderstorm, and how, as clap after clap breaks on their ears, above each clap the voice of Yahweh is heard, declaring the ignorance and futility of man. I would urge upon anyone who is called to read these great chapters, to paragraph them after the manner suggested for Genesis i., and thus to convey the effect of the thunderclaps. In a systematic study of the book of Job he may go even further, and discover (with Professor Moulton) signs of the approaching thunderstorm during the speech of Elihu, and signs of the retreating storm in chapter xlii., verses 3 and 4, where the words :

“ Who is he that hideth counsel without knowledge,”
and :

“ I will demand of thee and declare thou unto me,”
are fragmentary repetitions from xxxviii., 2 and 3.

* It is suggested powerfully, however, in Professor Moulton’s *Modern Reader’s Bible*, from which I have taken more than one hint.

The whole of the prophetic literature is more or less dramatic, though this fact is concealed except from the highly intelligent student. Take, for example, the most famous passage in Micah, that which commences the sixth chapter.

Yahweh calls upon the mountains to act as judges between him and his people :

“ Arise, contend thou before the mountains, and let the hills hear thy voice. Hear, O mountains, Yahweh’s controversy . . . O my people, what have I done unto thee ? and wherein have I wearied thee ? testify against me . . . ”

The people, half smitten with remorse, reply petulantly with an inquiry as to how this exacting Yahweh is to be conciliated :

“ Wherewith shall I come before Yahweh,
And bow myself before the high God ?
Shall I come before him with burnt offerings,
Will Yahweh be pleased with thousands of rams,
Or with ten thousands of rivers of oil ?
Shall I give my first born for my transgression,
The fruit of my body for the sin of my soul ? ”

Whereupon the mountains themselves reply :

“ He hath shewed thee, O man, what is good ; and what doth Yahweh require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.”

With regard to the New Testament I shall say, as usual, but little. Not only is an educationist’s stock of courage limited, but when writing directly for teachers, he is particularly expected to treat them as if they were totally ignorant—as Protestants—of Biblical criticism, or—as Catholics—of such works as Frazer’s *Golden Bough*. Such ignorance, though all too common, cannot be universal, and I have no doubt that sooner or later speakers at educational conferences and writers of books on education will recognise that teachers can be

addressed frankly and honestly, and do not need to be treated as children. Let me admit, however, that upon the main problems of New Testament criticism, I can say little or nothing at present that can be of any value.

One remark, however, I can offer without offence. If a presentation of the person of Christ is to make any deep impression upon a modern youth of the male sex, a namby-pamby attitude of thought and expression will have to be dropped. The hero-worshipping instinct* will have to be appealed to, and the elements of heroism, of controversy, even of repartee, in Christ's life and teaching will have to be emphasised. That inimitable answer, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's," and half-a-dozen others scarcely less—*dexterous*, let me say, for want of a better word; the elements of satire in the parable of the Good Samaritan, which so few people seem to detect; in short, the intellectual, humorous, and combative side of Christ's work will need infinitely more stress in the future than it has received in the past if educational science and the Christian religion are to walk hand in hand. I must leave the subject with this simple hint.

(5) The fifth direction in which moral and religious education will have to move has been indicated, however imperfectly,

**New Moral
Duties.**

by the Moral Education League. Modern duties just dawning on the human race are almost absolutely ignored by the present system of instruction; while many other duties, not precisely modern, are only casually and perfunctorily dealt with by our present systems.

With great brevity I must try to indicate some of the ways in which the imperfections of our present system can be overcome.

Our teachers and administrators must, in the first place, be far bolder, far more imaginative, far more creative than at

* Pp. 16, 23.

present. Such instruction as is given, even on well recognised topics, lacks connection with literature and history and other subjects; I doubt whether the ninth commandment has ever suggested the mention of *The School for Scandal*, or of the slander scenes in *Measure for Measure*, and yet such illustrations, either by way of casual hints (to be followed up when the pupil is older) or of direct exposition and discussion (in the case of older pupils) seem to me an obvious part of the teacher's business. The whole of literature will have to be ransacked for illustrative material, and I doubt not that, as most of us suffer from big noses, criminal ears, bald heads, or other mortifying afflictions, even such a story as Rostand's *Cyrano de Bergerac* will find its place in our repertory. The story of a ridiculously ugly man acting as a gentleman and hero throughout his sad life is too good to be ignored. "Moral instruction?" Perhaps not; but helpful, consoling, fortifying instruction all the same.

Even if the eighth commandment is ever employed for the purpose of warning against the dangers of gambling—I doubt whether it often is—has the life of Charles James Fox ever been employed to illustrate the theme? If not, have any other historical illustrations been employed to show the fatal folly of this vice? My conviction is that gambling is hardly dealt with at all in our schools; the references to it in the Bible are extremely few and do not occur in the passages commonly employed, a fact which illustrates the unsuitability of those passages as a complete basis for moral instruction. The Buddhist scriptures are admirably suggestive on this and other practical subjects.

Again, such virtues as self-respect and civic duty are only casually, and frequently not at all, dealt with in our present schemes. Mr. Wells tells us, in *Tono-Bungay*, that his hero, when a boy, devoured the pages of Langhorne's *Plutarch*. "It seems queer to me now to think that I acquired pride and self-respect, the idea of a state and the germ of public

spirit, in such a furtive fashion; queer, too, that it should rest with an old Greek, dead these eighteen hundred years, to teach me that." Queer, indeed!

To form some idea of the moral possibilities of the school, the reader should go through a course of study leading in two directions; he should study history, especially the history of ideas; and he should study the great utopias and other works of a revolutionary character. From the former study he will learn how astonishingly different men's ideas were on scores of practical questions a century, or ten centuries, or a hundred centuries ago from what they are now; how fine men like Sir Thomas More burnt heretics mercilessly in the sixteenth century, and how the plunder of shipwrecked men was regarded as innocent even down to the eighteenth century. In this way he will grasp the truth that there is a forward movement in moral matters, and will ask himself if the school should not be in the forefront of that movement. When he asks the direction along which the school can pioneer humanity, he must consult such works as the great utopias. Amid much that is impossible or absurd he will find in various revolutionary works hints of moral progress along all kinds of lines; for the "wild revolutionist"—the Siegmund, Sieglinda, and Siegfried type which Wagner gives us—has often had a keen eye for things which more orthodox men have regarded with stolid indifference. In many matters even Paine—whose name was one of terror in my youthful days—saw more clearly than the men who hated him; and at the present day, "dangerous" and "revolutionary" writers like Tolstoy and Bernard Shaw are positively more fastidious in many matters of practical conduct than the representatives of the churches. These men, for example, condemn the present-day use of tobacco as tending increasingly to a form of moral slavery, whereas no conventionalist ever dreams of condemning it. On the other hand, revolutionary writers rarely appreciate or exemplify the fine elements in traditional morality.

The school must be tied neither wholly to the conventional moralities of the past, nor wholly to the uncertain though suggestive moralities which revolutionary writers set before us. There should be a tender and reverent attitude towards what has come down to us, a keen though cautious anticipation of future developments, and an alertness to the moral problems that are daily arising around us but have not yet found mention either in conventional or in unconventional books.

It is not my intention to give a list of "new moral problems," but only to indicate that such problems exist and are practically ignored by our present systems of moral and religious instruction.

Civic problems—think of the manipulation of the press by advertising quacks, "trusts" and political parties; æsthetic problems—think of Mr. Wells's suggestion in *A Modern Utopia* that some day there may be an annual destruction of the ugliest house in a town, the citizens voting which is the ugliest; hygienic problems—think of the present day talk about breeding the "superman," think of writers like Nietzsche, Galton, Shaw; such problems are pressing upon the leaders of men from all sides, and though many of them cannot be solved in the school—not even in the reformed and enlarged evening or continuation school of the future—it is the duty of the teacher to be, in some small measure, at least, not only the watch-dog of the old morality, but the herald of the new. He can do something to illuminate the conscience of his pupils if he himself is reverent towards the past and intelligently open-minded towards the future.

Two of Ibsen's plays—*Pillars of Society* and *An Enemy of Society*—have civic suggestiveness, and their stories, or parts of them, could be easily told or employed by the teacher. Or take the stories of Wagner's operas—every one of them with a meaning as plain as a meaning can be—the frailty of man (*Tannhäuser*), the inquisitiveness of woman (*Lohengrin*), the petrification of art (*The Meistersingers*). Take more

particularly the profound story of *The Ring of the Niebelung*, how the Rhine-gold fell into the hands of moral dwarfs or unwieldy giants ("sweaters," etc.), and how it threatened with destruction the very "gods" themselves (the ruling classes in Church and State), until, in self-defence, they raised up a Siegfried, who knew nought of mortal fear. It is the story of nineteenth century civilisation; the curse of the Rhine-gold still rests upon the whole modern world, upon art, literature, the press, the State, the Church. The story, expounded so well by Mr. Shaw in his *Perfect Wagnerite*, affords a splendidly imaginative background for such books as Mr. Wells's *Tono Bungay* and Mr. Wallas's *Human Nature in Politics*, both of which deal admirably with the power of wealth in modern life. Suitable for treatment in the day school? No; though the story might be known even there, and a few hints of its hidden meaning be given. But for an evening class in civics, or for a class of youths in a secondary school, there is nothing impossible, there is much that might prove fascinating, in such a treatment.*

I can scarcely doubt that the school of the future, in its attempts to lead the human race to higher and higher fields of moral attainment, will teach whatever is good in all the great religions of the world. The bitter enmity which is felt in many quarters at present against certain forms of "religious instruction" is caused not so much by what is honestly and intelligently taught in the schools as by what is perverted and concealed.

When I was a child I learnt from certain of my teachers that the inhabitants of India were ignorant idolators; I know now something of the Buddhism of Ceylon and Burmah through books like *The Soul of a People*, and something of the meaning of Hinduism through reading the *Ramayana* and the *Bhagavad-Gita*, and I know that my teachers lied to me in ignorance. It is this process of lying

* For further hints on civic matters see pp. 88-92.

that constitutes the meanness and the shame of so much of our present day religious instruction. Protestant children are still being crammed with odious prejudices against poor Queen Mary—one of the saddest figures in history—and Catholic children are still being taught that Henry VIII. wanted a divorce because he had fallen in love with another woman, and that he was refused the divorce by an heroic Pope; the truth being that Henry, like Napoleon after him, wanted a legitimate son, and that events would have taken their course if Anne Boleyn had never existed.

This kind of thing will, sooner or later, have to cease. Even on matters of religion people will have to learn to be fair, and the school will have to teach them. I believe that much good would be done by the employment of such stories as Longfellow's *Hiawatha* and Miss Macdonald's *Iliad of the East* (*Ramayana*). The former has for many years been employed in America and to a less extent in England, but its great sociological and religious significance (though no doubt Longfellow idealised a good deal) has been fully recognised in neither country; while the entrancing story of the god Rama's adventures—a story that feeds to-day the minds of two hundred million souls—has never been thought worthy of a passing reference by any English educationist with the single exception of Mr. F. J. Gould.

The inevitable reply to the exhortations and suggestions of this chapter will be that while grossly inadequate on the dogmatic side, they are ridiculously ambitious in every other respect.

As to the dogmatic question, I would remind the reader that in Chapter II. were set forth certain characteristics of adolescence; and I would urge that if those characteristics are there truthfully portrayed, the place of dogma in an educational system is scientifically settled. A century may elapse before the world accepts the verdict of educational science,

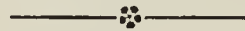
alien as that verdict is to the views of religious and of irreligious men alike ; ultimate acceptance is inevitable.

As to the too ambitious nature of the schemes here set forth, I would remind the reader that though I am considering primarily the weekly $3\frac{1}{2}$ hours largely devoted to scripture, I am also considering how those hours can be made contributory to wide schemes of moral, civic, and religious instruction in which secondary and evening schools will play a part. Exactly what the primary schools can accomplish and exactly what they should leave to the secondary and evening schools I do not attempt to lay down ; nor indeed can anyone do so, for improvements along the lines here indicated have never yet been attempted in our country. The purpose of the present chapter is to suggest to teachers that the non-secular curriculum is a field in which experiments of the highest value can be performed, and that without violating the orthodoxy or heterodoxy of a single pupil, many a teacher can pursue a policy of resource, initiative, and courage. We are, for the most part, afraid of the fearsome though largely fictitious fires of Loki, which Wotan has placed around the fair form of Truth, to frighten all except the stout of heart. But through those fires Siegfried marched triumphantly ; and I doubt not that if a few Siegfrieds arose among our teachers, they too would march through unscathed, not even Queen Legality daring or wishing to oppose. In other words, there is no need for teachers to be afraid of their own shadows even in dealing with "moral and biblical instruction." The field is splendid, and victories can be won.

CHAPTER VII.



The Secular Curriculum.—I.



EXCLUDING from consideration the $3\frac{1}{2}$ hours devoted weekly in most schools to religious instruction, or to exercises pre-

Recreation preliminary to this instruction, we find that
Period. $24\frac{1}{8}$ hours remain for the “secular” curriculum.

A *recreation interval* of fifteen minutes’ duration is now to be intercalated in every session, morning and afternoon. If possible it should be a little nearer the end than the beginning of the session, as fatigue* accumulates towards the end, and the need for relaxation is then greatest. The recreation interval also provides an opportunity for thoroughly flushing the classrooms with fresh air.

Fatigue must be carefully distinguished from *ennui* or boredom. “Change is rest” we are sometimes told. This is

Fatigue only partly true. When we are thoroughly
 v. “bored” by a dull speech or sermon, or by
Boredom. passing in a steamer a series of monotonous
 mudbanks, “change” would indeed be very

desirable. The mind is not, in such cases, exhausted by mental or physical toil, in fact it is not exhausted *enough*; it needs to *work*, but it gets no stimulus to work; it gets no *change*. Such cases are not cases of real fatigue at all, but of *ennui*. The inference for the teacher is an important one.

* There have been many experiments on the fatigue which exists at various hours of the day. The results are far from convincing at present. (See below, Chapter X.)

When his class develops the signs of restlessness or weariness, he must ask himself whether they are "bored" or "tired." If they are bored he must give them a change; if they are tired he must give them rest. Except in the case of the poor children who get inadequate sleep, "boredom" in schools is a more common phenomenon than real tiredness, though fortunately it is far less common now than years ago.

Real tiredness cannot be cured by change. People can become thoroughly tired without using the larger muscles at all; for example, by attending conferences and committee meetings, and merely listening to the speakers; or by waiting a long time at a railway station. Severe fright will also produce the same feeling of tiredness or exhaustion. These facts indicate that fatigue belongs largely to the brain, and most of all, perhaps, to the highest centres of the brain, which, being poisoned by the waste products of fatigue, lose their power of control. In consequence of the latter fact, a child who is very tired cannot perform delicate tasks, such as fine writing or sewing, and hence may be regarded by an ignorant teacher as "careless." A merely "bored" child, however, would very likely be able to write or sew with perfect skill, and would even welcome a change to those tasks.

A child may be very tired, and yet may be the reverse of motionless. There is here again much opportunity for misunderstanding. Constant purposeless movement of the body—"fidgetting"—frequently indicates that the central nervous system has been fatigued, and has lost control of the lower centres, which are left in an explosive condition. The apparatus of attention is similarly out of control; perception is less discriminating than usual; alien ideas crowd in without let or hindrance; everything distracts; nothing can be followed up for more than a few seconds. Lack of control also extends its influence to moral matters, the temper suffers, and all kinds of disciplinary troubles spring

up, of which the modern punishment book keeps a fairly good record.

Restlessness and inattention are traceable, we have seen, sometimes to actual brain fatigue, and sometimes to mere boredom. In the latter case, the teacher may have come to school unprepared for his lesson; or he may be suffering from a ruffled temper, or an attack of neuralgia. Occasionally, too, atmospheric conditions may be affecting both teachers and pupils adversely; and in quite a number of cases the ventilation of the class-room may be responsible for inducing a physiological condition akin to fatigue. In cases of boredom, the teacher, if unable to assume a mask of brightness, might give the class some simple routine work to do; while in all cases where the trouble springs from genuine fatigue or low atmospheric pressure—that is to say, from physiological conditions—the class should be given some time in the open air, or in an airy hall.

Long lessons are often responsible for much boredom. I have known of drawing lessons extending to sixty minutes, even in Standards I. and II. If there were a multitude of objects to be drawn during those sixty minutes, and much free movement, the time might pass pleasantly, but with only one or two uninteresting drawings to be executed, the task for teacher and class is a frightful one. Many oral lessons in the lower standards are also far too long, and they should either be shortened or transformed partly into expressional lessons, *i.e.*, the children should be expected to draw or compose on the basis of the lesson.

The reasons for a recreational interval are thus overwhelming, though until a few years ago they were not recognised at all. The interval is not, however, always employed in the best possible way. It affords many opportunities for training children in habits of mutual forbearance and public considerateness, and for the application of a monitorial or “school-city” system. Too often, however, the children are

merely turned loose into the playground, and no supervision beyond that exercised by a couple of teachers marching in conversation backwards and forwards is exercised.

Possibly in the years to come, when "heuristic" and "private-study" methods are more employed than at present, the recreation interval may be increased in length and may be regarded, not only as a time for relaxation in the fresh air, but for any other tasks that the individual pupil may wish to carry out on his own initiative.

Twenty-one and two-thirds hours now remain in the school week. A few minutes—about fifty in the whole week—are usually assigned on the time table to "registration," though in the morning session registration occurs within the forty minutes assigned to religious instruction and opening exercises.

A question of some importance is what the children should be doing during the registration time. Fifty minutes a week are not to be despised; much might be done in them; to insist, therefore, that children should sit quite still doing nothing while the teacher calls their names seems a wasteful and unnatural policy in these days of an "overcrowded curriculum."

**Registration
Period.**

With younger children, however, teachers are said to find this plan of "sitting still" absolutely necessary. "They will not answer their names if they are doing anything." They will not answer their names *instantaneously*, perhaps; students of "reaction time" know very well that an attitude of readiness and expectation is conducive to rapidity of reaction; but is instantaneous answering really very necessary? I incline to the view—though the majority of teachers are on the other side, and are perhaps right—that even though a little more time is demanded, and some names have to be called twice, it is best to let children have something to do, though not something that demands very consecutive thought. The registration time might also be

employed for the distribution of materials. Much precious time is lost in some schools by dilatoriness in the latter process, and the educational success of many other schools in such subjects as spelling and writing is due to a judicious economising and utilisation of time. Some schools are hard at work at 8.55 a.m. and 1.55 p.m., while the serious work of other schools does not begin till twenty or more minutes after these times.*

The head teacher having deducted five-sixths of an hour for the week's registration, finds himself with $20\frac{5}{6}$ hours left for class teaching. The next deduction is for the purpose of physical exercises. The regulations of the London County Council prescribe for senior schools three lessons a week of at least twenty minutes each (in the case of mixed senior schools two lessons of thirty minutes each may be substituted), and for infants' schools fifteen minutes daily. The option in the case of mixed schools is allowed on account of the exceptional difficulty of organisation which obtains in them.

One hour weekly must thus be devoted to formal physical exercises, in addition, of course, to fire drill, playground recreation, incidental breathing exercises intercalated between lessons, and—one of the most important types of physical culture—the preservation of hygienic attitudes at desks. Swimming may be included in the weekly hour, though "it cannot be regarded as a complete substitute for physical exercises." Woodwork, clay modelling, and gardening, excellent occupations from the physical standpoint, are not included under the present official category, and the same may be said of singing and violin playing. Provision has also been made, where possible, for "organised games," "school journeys," and the like.

* But see p. 132 for another aspect of the question. Again, short periods of real stillness may have a salutary influence. The "rest-cure" problem here raised has hardly been discussed at all, and yet for dwellers in towns it is all-important.

The first thing that strikes a reader of the above list is surely the fact that the whole theory and practice of physical exercises is at present in an uncertain state. The importance of the subject has become recognised on all sides, and a certain minimum time is now insisted on for formal exercises, but there is overlapping at various points. Thus a child may religiously go through the process of closing and opening the hands during the ordinary drill lesson, and also go through very similar motions while modelling clay; he may bend and unbend his trunk muscles during the drill lesson, and repeat the same motions while gardening. There is here a wastefulness of time, a lack of co-ordination, that is typical of our school methods—indeed, of our national methods—all along the line; the English hatred of system and love of stop-gap methods is exemplified, and I cannot help thinking that sooner or later a change will have to be made. Even now school teachers could do much to change this wasteful chaos to cosmos, though probably the open-air school will ultimately provide the inevitable solution of the problem.

The main controversy will be over the question whether purely formal exercises will remain necessary or not. Formal exercises in grammar and arithmetic are likely to be looked upon with less and less favour in the years to come—we shall “analyse a sentence” when we wish to understand its meaning, we shall “work a sum” when this is necessary for the performance of some practical operation in manual or other work; is it probable, then, that we shall retain formal exercises of a military or gymnastic character after we have learnt how to embody all necessary muscular movements in organised games, action songs, clay modelling, and other occupations?

The answer is, I think, that there will always be a place for formal work, whether in grammar, in arithmetic, or in gymnastics, but that the amount of this will gradually diminish as our school methods become increasingly natural, economical,

and significant. Meanwhile, the teacher might very well see how many of the formal exercises he can embody in meaningful and expressive operations.

One form of physical exercise which is "meaningful" *par excellence* is fire drill. When carried out in a proper spirit this becomes a valuable contribution to moral education. Quite a number of moral truths—the importance of self-control, of system, of quick obedience—could be taught on the basis of this drill. The objection commonly made to "moral instruction"—that it is "theory, not practice," "words, not deeds"—is a very ignorant and dangerous objection, inasmuch as *all moral progress depends upon words*; at the same time we must admit that "words" acquire a richer meaning and a greater efficacy when they can be linked to some definite types of action, "muscle memory" thus going hand in hand with "verbal memory." I suspect, then, that in the distant future much of our moral and civic instruction will be grouped round a kind of ritual involving a series of "drills," just as, at the present moment, excellent instruction on presence of mind and other moral qualities can be grouped round fire drill. "Civic drill"—along the lines of the American "school city" system; "first aid" drill—in which the parable of the Good Samaritan, with his nationality changed to (?) German, would be acted, modern antiseptic methods taking the place of the ancient antiseptic methods of "oil and wine"; and "cleanliness and ventilation" drill, suggest themselves at once; and I am not at all sure that we may not, some day, fall back upon semi-spartan methods, again embodied in a meaningful ritual, of testing and strengthening endurance* and other desirable

* Butler's *Erewhon Revisited* gives a description of a "College of Spiritual Athletics," where "moral try-your-strengths, suitable for every kind of ordinary temptation, were provided at the shortest notice. . . . On dropping, for example, a penny in the slot, you could have a jet of fine pepper thrown in your face, and thus discover whether your composure stood in need of further development." "Mrs. Tantrums Nagger, Professor Proser, Certificated Bore," and other inflictions were also on hire. Butler is joking, no

qualities. I need not remind the reader that Training is not Instruction, and Habit is not Insight, but that each of these must aid the others and derive benefit from them.

Incidental breathing exercises should sometimes, if not generally, be employed to divide one lesson from another, and also to revive the energies of the class when, for any reason whatever, these are flagging.* But when the atmosphere is vitiated, these exercises may be positively injurious; consequently, if not performed in the school yard—the best place of all—they should be performed after the flushing of the class-room with fresh air. Inasmuch, too, as Training loses much of its value without Instruction, children should be given the *reason* why breathing exercises are insisted upon, and why fresh air is indispensable for their success; I suspect, indeed, that our ineffective and perfunctory lessons on ventilation will have to be tacked on, as above hinted, to a daily “ventilation drill,” or “ventilation ritual,” involving thermometer reading by the boys, and many another process, before they will carry conviction and produce an effect in the homes of the children. Training must aid Instruction; this cannot be too often said.

“Physical exercises” in the more technical sense would need the greater part of a volume to themselves, and nothing more can here be said on the subject. The teacher must, however, constantly guard himself against the “time table fallacy” or the “specialist’s fallacy” (How deeply rooted it is in all professions!), that if a subject is cared for in a special way, there is no need for incidental attention to it. Attention to physical development should be given at every

doubt, and one questions whether life does not already provide enough opportunities for training in good habits without the employment of “moral try-your-strengths” (such as Latin Grammar or automatic pepper machines). But *wherever there is clear need for a drill or ritual* it should be used to the uttermost as a basis not only for Training but for Instruction. See also Professor James’s “faculty of effort” suggestion (pp. 257-8 of this book) and the general discussion on formal “will” training.

* Singing is also good for this purpose, its fatigue-producing power being low. (KEMSIES.)

moment of the day, and children should be particularly prevented from developing round shoulders, curved spines, near sight, and mouth breathing, so far as such prevention is mortally possible. And here again the *reasons* for the prevention should be stated, the teacher not contenting himself with exhortations, such as "Jones, sit up straight!"

Nineteen and five-sixths hours now remain to the maker of the time table; and the next stage in the process reminds one of Andrew Hedger's gustatory confession, "Ah could eat hog a solid hower."* Not a "solid hower," but five "solid howers" are supposed to be necessary every week for the teaching of *Arithmetic*.

I think it is almost certain that this time is excessive, and that our whole attitude towards the teaching of this subject will have to change. Back in the sixties and seventies arithmetic appeared to our educationists as the one subject that "developed thought" or "cultivated reason"; whereas there is no proof that it does anything of the kind, except with regard to subjects which can be treated mathematically. *Arithmetic* must be judged as an art auxiliary to manual work and to life in general; practically employed, it enables us to understand geographical, historical, economic, hygienic, and various other kinds of facts; it helps the cook, the carpenter, the salesman; it is, in short, a subject of enormous practical value to almost everyone. The mathematician, with unlimited time at his disposal, may feel a "speculative interest" in mathematics for its own sake, and the school may even encourage the beginnings of such an interest where these reveal themselves; but, broadly speaking, arithmetic should not so much be studied in the primary school for its own sake as for the sake of other subjects and of the practical needs of life. The educational centre of gravity will have

**Excessive
Stress on
Arithmetic.**

* Meredith's *Diana of the Crossways*.

to be shifted to knowledge subjects and their corresponding expressional subjects.*

I predict, therefore, that Andrew Hedger's "solid hower" may ultimately be regarded as quite adequate for the *formal* teaching of Arithmetic, but that the subject will come in for much incidental employment during almost all the other subjects of the curriculum. Arithmetic will become, in fact, an instrumental subject.

Consequent upon this change of attitude, several reforms may be suggested:†—

The teacher should aim at (1) removing all unnecessary difficulties from the pupil's way, (2) setting practical rather than fantastic problems, (3) showing the application of arithmetic to life, and (4) showing its application to the interpretation of the rest of the instruction.

**Arithmetic
Reform.**

(1) Many arithmetical difficulties are of a purely artificial origin; why talk of "units" when "ones" are meant, and when hundreds, tens, and tenths are themselves "units"? Why is "line addition" ignored until fractions are taught, and why should a subtraction "sum" always have the larger number uppermost, with the result that there are many unnecessary figures in a case like the following: "I cut off 16 lengths of cloth, each 31 yards long, from a roll of 500 yards, what remains?"‡ Similarly, little boys should sometimes put down "division sums" in fractional form, and perform multiplication sums by beginning with the hundreds or tens

* See the classification in Chapter V.

† A number of the following suggestions have been supplied by Mr. F. W. Chambers of North Fields School, Ealing. Others will be found in Chapter XVIII. of *The Primary Curriculum*.

‡ The shortest way, of course is:

$$\begin{array}{r} 31 \\ 16 \\ \hline 496 \text{ yards cut off} \\ \text{from } 500 \\ \hline 4 \text{ yards remain.} \end{array}$$

Most boys would put 496 under 500, thus repeating the former number uselessly.

figure (a step towards approximations). The hideous straggling "long division" and "G.C.M." sums should take more compact and intelligent forms:

£	31	2	1	1242	2323
31	964	4	7	1081	1242
	93	60	24	161	1081
	34	64	31	115	966
	31	62	31	46	115
	3	2	..	46	92
				..	23

Certainly, in all forms of "long division," simple or compound, the quotient should be placed above the dividend.

Again, a mass of unnecessary work is often done in changing recurring decimals to improper fractions; compare the two following methods:

$$(a) \ 13.\dot{3}2\dot{7} = 13\frac{327-3}{990} = 13\frac{324}{990} = \frac{13194}{990}$$

$$(b) \ 13.\dot{3}2\dot{7} = \frac{13327-133}{990} = \frac{13194}{990}$$

The second method is much the shorter.

The above examples may suffice to warn the teacher against rigidity of method. Many of the traditional rules are cumbrous and wasteful. Rough approximations to the answer should perhaps *always* be made before exact results are calculated, and in many cases the latter need not be demanded at all.

(2) Increased "practicality" can be effected by employing arithmetic in more definite connection with the "making and doing" activities. Paper or cardboard cutting is here valuable. Rectangles of the area of 48 square inches but of varying shapes serve to illustrate factors of 48. The laws of fractions can be equally well demonstrated. The height of a wall can be calculated from its shadow and the shadow of a stick of known length. "Carpet sums" and "wall sums" should be worked on a practical basis; and the formula, Area of walls = $2(l+b)h$, can be built up, the children thus learning the use of letters in mathematics. Some idea of an infinite

series can also be conveyed by the children cutting out pieces of paper representative of the fractions $\frac{1}{2}, \frac{1}{4}, \frac{1}{8}, \frac{1}{16}, \dots$ or $\frac{9}{10}, \frac{9}{100}, \frac{9}{1000}, \dots$, the sum of such series = 1; hence the rule $\cdot\dot{9} = 1$. The important idea of positive and negative quantities can be conveyed by sliding a bead along a string, and the principle can be applied to such sums as $9 + 4 - 3 + 1 - 19$ and $\frac{3}{4} - \frac{1}{8} + \frac{5}{16} + \frac{1}{2} - \frac{1}{4}$. Negative answers will thus acquire a more concrete meaning than they commonly possess.

The above examples serve to show that the making of arithmetic "practical" is no concession to base utilitarianism, but may actually serve as an excellent introduction to the higher mathematics—to algebra, to trigonometry, and to the calculus.

(3) and (4). The application of arithmetic to life and knowledge in general can be exemplified in a hundred ways. Rainfall problems can be made on a basis of Whittaker's Almanack; *e.g.*, "On Dec. 3rd, 1908, '24" of rain fell. How many gallons fell on the playground?" or on areas of specified shapes, *e.g.* :—



The fact that 10 inches of snow = 1 inch of rain introduces another factor of interest. Again, the class may find the percentage of glass surface on the wall area of the class-room, or the weight of the air in the room. Budget returns may be made a basis of incidental teaching in civics; what percentage of revenue goes (1) to the paying of old debts, (2) to the maintenance of army and navy, (3) to the social or educational betterment of the nation? It is perfectly astonishing that in a democratic nation such problems, touching the very roots of political life, have rarely or never been employed, especially as they fall in so well with our arithmetical demands for long tots, averages, percentages, and interest. Again, instead of "made up" sums on income tax, the existent tax should be employed, and the legally

allowed abatements, etc., should not be ignored as at present. Similarly with local rates; the percentage of them that goes to education, to the poor, etc., will afford a basis for useful civic instruction. Railway fares, speed of trains or rivers, lengths of reigns, elections, insurance, market returns, consular reports, gas and electric light prices, cost of materials, relative cheapness of vegetarian and non-vegetarian diets, of various kinds of clothing, etc., are other matters that suggest themselves; in such subjects as handicraft and domestic economy the mathematical side might be made very important. Quite conceivably, in the years to come, every subject in the curriculum will supply arithmetical calculations; even a lesson on the Crusades might finish with a calculation of the total time they took.

Physical science will probably bifurcate into two solid departments; the first romantic, biographical, arrestive, inspiring; the second a form of practical mathematics, dealing with such matters as the velocity of light and sound, Boyle's Law and the laws of the lever (inverse proportion), reflection and refraction (angular measurements), and the like. With constant employment of arithmetical methods whenever these help the other subjects the teacher will probably find that only one hour of formal arithmetic need appear on the time-table. Particularly the establishment of open-air schools, or, at least, of open-air classes, will hasten the reforms of method here suggested.

A note of warning may, however, be necessary at this point. There is a little doubt whether the maxim "From concrete to abstract" has not been slightly over-stressed in the teaching of arithmetic in the lower standards. Walsemann contends, at any rate, that concrete objects should be used not so much to give the idea of number as to afford application of that idea. But how is the idea to be obtained in the first case? His answer is "Through dots." These give the pure idea, without the

Concrete before
Abstract?

distractions of colour, size, etc., involved in the use of shells, matches, beads, etc. The truth is that imagery, in the case of many people at any rate, is "a positive hindrance to conceptual thinking. . . . A fellow student of mine, a great visualiser, was much distressed by a 'bale of cotton on a wharf' which popped in view whenever the word 'wealth' appeared. . . . One remembers the 'boat' which Mr. Galton's young lady decked out with pretty colours, fair dames and noble squires, when all that he had said was 'I want to tell you about a boat.' " * However, this question of the relative value of the concrete image and the concept is quite unsettled, not only in respect to the teaching of mathematics, but in respect to a score of other subjects, not excluding moral instruction; and I only mention Walsemann's view in order that the teacher may be aware of the unsettled state of the question, and may realise that there may be sound reasons for retaining arithmetic as a formal subject, as well as for correlating it intimately with other subjects.

Another note of warning is that intellectualism in arithmetic can be carried to excess. *There is a place for the mechanical.* Fortunately this is recognised

Tables.

in the teaching of "tables," but there is a tendency in some schools to abandon the delightful and valuable "sing-song" method of learning tables in favour either of "silent learning" or of "writing tables out." Now if we wish to learn a number of words, sentences, or verses "by heart," we should use the voice; the eye and the hand help greatly, but they should not be relied on exclusively. Furthermore, when words are recited in rhythmical form, they are remembered far better than when they are not in such form. Thus the child's "sing-song" method of reciting his tables is pedagogically sound, though it should be supplemented by the reciting of single arithmetical statements also ("nine sevens are sixty-three"), otherwise the child will have

* Winch's *Problems in Education*, p. 48.

to repeat the items of a table *seriatim* in order to arrive at any one result. Still, the *seriatim* power is valuable for all cases of emergency, and should not be abandoned. Need I add that the meaning of the "tables" should be made clear, and that I am not pleading for a war between intellect and mechanism, but for an alliance between them? Perhaps the tables from 13 times up to 19 times, inclusive, might well be added to those we teach at present, together with some tables of square roots, squares, and cubes. The square roots of 2 and 3 are so important that they should certainly be known. Excellent problems involving the diagonal of the square and the altitude of the equilateral triangle can be solved readily and mentally by children who know those roots.

The main thing for the modern teacher to note is, however, the one emphasised above—the need of an intimate correlation between most of our arithmetic and the practical side of life. I was once informed that a girl who had "never got a sum right in her life" was, for some strange reason, able to conduct shopping expeditions with unfailing success. Arithmetic treated in connection with living problems will be not only more interesting, it will be positively easier than arithmetic as too often treated at present. Pending that state of correlation, however, we will assign (under protest) three hours a week to the subject (mental and written), and will pass on to the rest of the curriculum— $16\frac{5}{6}$ hours remain.

The $\frac{5}{6}$ we will however get rid of at once by assigning it to "geometry" or "practical mathematics" or "mensuration," or to whatever annex we have added to the arithmetic building, because of the inadequate character of the latter. Certainly a subject like geometry as commonly practised belongs rather to arithmetic than to drawing, and the same kind of reform—increased practicality—is needed in connection with it.

Only 16 hours now remain, and the vital and central subjects of the curriculum have not yet been touched!

CHAPTER VIII.

The Secular Curriculum.—II.

I HAVE dealt with Arithmetic before any other subject, not because it belongs to Group I. (Ch. V.)—which is not the case—but because, in the framing of the time table, five of Andrew Hedger's "solid howers" are usually assigned to it at the very first, and I wished to protest against regarding this policy as infallible. A more logical plan would certainly have been to follow my own classification and commence with Group I., the nutritive or knowledge subjects which feed the mind or supply the mind with ideas, namely, nature study and science, geography, history, and literature. This I now propose to do, though I shall try to show, once again and at many points in my treatment, that there is an intimate connection between Group I. and the other groups; and that any depreciation of, say, such a subject as arithmetic is only a depreciation (and deprecation) of the policy of treating it as an end in itself. Expressional, instrumental, and abstract subjects (Groups II., III., and IV.) will be in constant use even when the subjects of Group I. are being studied by our pupils; thus there will be frequent drawing during nature study, and constant use of arithmetic in calculating times and distances during lessons on history and geography.

THE "REALISTIC" SECTION OF GROUP I.—NATURE STUDY, OBJECT LESSONS, SCIENCE.

In most elementary schools an hour a week is the maximum time devoted to this important group of subjects. There is much doubt whether this amount can be safely increased, in

view of the irrefragable claims of the humanistic subjects of Group I. and of the expressional subjects of Group II. If, however, the study of nature were kept in close contact, as it should be, with drawing, composition, and arithmetic, two, three, or even four hours could be assigned it, and I have no doubt that this would be an excellent plan.

Accepting, however, the conventional one hour, how can it best be employed?

Many, if not most of our professional scientists would disagree violently, but my own view is that little or no attempt should be made to teach *systematic* science in the primary school. Much observation of nature should be encouraged; there should be talks, hints, suggestions, and queries innumerable, either following a regular scheme or intercalated at various convenient times (for buds do not open nor flowers bloom always exactly on the day when "nature study" appears on the time table); the teacher and the class should constantly approach close up to, tantalisingly close up to, some of the great scientific generalisations, atomic, gravitational, evolutionary, but the formulation of such generalisations should lack the complete precision at which science aims; and an impression should be allowed to remain on the child's mind that systematic science is a wonderful subject which, after he has left the primary school, he will be able to study in the evening school, and in the study of which he will find solutions to many of the mysteries he has met with.

I have tried to express this in the previous volume by urging that the "romance" of science, rather than science itself, should be taught in the primary school. Yet, though convinced of the broad pedagogical truth of the advice, I would not entirely exclude what is known as "training in scientific accuracy." *

* See also the discussion of "faculty training" in Chapter XVII.

As described by my collaborator in *The Primary Curriculum*, a few quantitative experiments of real historical significance should be actually performed by the pupils in order to give them an idea of what scientific method is; and if for these experiments apparatus made by the pupil himself can be employed so much the better. Great accuracy need not be demanded, but there should be no slovenliness; and the limits of the accuracy attainable and attained should be understood. Indeed, whenever our "romantic" teaching brings us face to face with a *feasible* experiment, quantitative or qualitative, the experiment should be attempted either by the class as a whole, or by some member of it, and either in school time, free time, or home time. But the difficulty of performing good quantitative experiments is so very considerable that ambitious schemes of experimental work are, I fear, out of place in our primary schools. The "romance" of science, the biographies of great scientists, and, lastly, the innumerable casual hints and queries already referred to, provide the school with a programme quite sufficiently ambitious.

Moreover, such evidence as is forthcoming seems to indicate that casual, miscellaneous, but suggestive methods are quite effective, during childhood, in awakening an interest in science; while it is very doubtful whether schemes and systematic methods will achieve anything of the kind. One great scientist traces his career back to the possession of a "chemical box" when a boy; another to the reading of a child's story called *The Ghost*, in which one brother cures another of superstition by showing him experiments with phosphorus, etc.; a third to seeing a steam engine built at a factory; a fourth to rambles with his mother, who would call crabs "sea-spiders" and periwinkles "sea-snails"; a fifth to the reading of Joyce's "Scientific Dialogues" at

**The Boyhood
of Great
Scientists.**

the age of six.* Childhood, in fact, is not the time for the systematic study of science, though it is the time when the seeds of innumerable scientific interests can be planted. If, therefore, there were no place whatever allowed on the "time table" for nature study and science, but if the teacher gave occasional talks on "popular science," encouraged collections, scattered books freely, and organised visits to spots where the works of nature and of man (*e.g.*, machines), were accessible to observation, he would perhaps be a more useful "teacher of science" than if he pursued a very systematic scheme.

The desire for "system" should, however, awaken during the adolescence of our pupils; and the fact is a disheartening one that there is so little demand for "science lessons" in evening schools and for "science books" in our libraries. The adolescent interest has either been killed by our prematurely systematic teaching in the day schools, or it is being starved through the gluttony of the appetite for factitious pleasures, such as those of the music hall and the football field; or, what is perhaps a still truer presentation of the facts, our dull, formal, systematic teaching has left the gluttony of pleasure in triumphant possession of the soul, a possession which it refuses to relinquish, even at the stirring of adolescent inquisitiveness. We have here another instance of the conflict between passions and appetites, discussed in Chapter IV. and elsewhere.

Need I repeat that the old object lesson with its analysis of objects into "transparency," "impenetrability," etc., is entirely wrong if, as Stern has shown, the child first observes separate things; then (about the eighth year) actions and various spatial, temporal, and causal relationships; and only at a still later stage analyses things into their qualities.

* Galton's *English Men of Science*.

Two remarks must be made with reference to those immensely important sciences which have a greater interpretative significance than any others that can be mentioned; I mean biology, geology, and astronomy. The peculiar quality of the remarks will be due to the amazing fact that, as there are probably not a dozen day or evening schools, of the ordinary kind, in the country which attempt to teach any one of those sciences, it is impossible to comment on the methods employed.

**A Strange
Neglect.**

I have employed condemnatory words of the apathy and unintelligence manifested in religious circles.* But the apathy and unintelligence manifested by the secularist party is fully equal to that of the men whom they attack. There

**The Attitude
of the
Secularist.**

seems something ludicrous in the inability of the secularist to note where the real strength and the real weakness of his position lies. Its strength lies in the plain facts of biology, geology, and astronomy; it is these facts for which he should fight, it is the teaching of these facts in our schools on which he should insist. The weakness of his position lies in the existence of those laws of adolescent development to which I have referred in previous chapters, and his inability, at present, to frame a system of education that will meet the needs of adolescence, or even, indeed, of childhood. As soon as the secularist has faced the problems of adolescence—its temptations, its egotisms, its idealisms, its pessimisms—it will then be time to take his more negative proposals seriously. At present one can safely say that he has faced those problems with considerably less earnestness and intelligence than the Church has done.

But the secularist—small blame to him, after all—has not only failed to realise the weakness of his case, he has been amazingly unconscious of its strength. The whole

* See p. 42.

scientific world has been converted during the last four hundred years to the Copernican system of astronomy; we no longer believe in a flat and stationary earth, and in regions above and below that earth. We know at last that our earth is in heaven. Similarly, during the last one hundred years the whole scientific world has been converted to an evolutionary view of man's origin, though the details of the evolutionary doctrine are not yet determined with anything like completeness. We know that our lives are being passed in eternity.

Yet this great revolution has hardly affected in the least the religious teaching in our schools, and we still permit every school to teach, by assertion or implication, the doctrine of a flat and juvenile earth.

I would say to the secularists that, before they advocate the abolition of our present system of religious instruction on the ground of its inefficiency, they should give all their attention to the teaching of modern views of space and time; to the teaching of the great science of space—astronomy; and to the teaching of the great sciences of time—biology and geology. Until space and time acquire for the common man the new and immeasurably greater meaning that they have for the scientist, there is no stable foundation for true thinking on the great topics of life. We must push the walls of space and the portals of time back towards infinity.

What is to come after the completion of that educational process? I suspect that, unless childhood and adolescence change enormously in the ages to come, we shall retain for ever considerable portions of our present systems of moral and religious instruction. I base that conviction on the facts detailed in Chapters II. and III.

Let me refer the reader to the brief discussions on astronomy and geology contained in *The Primary Curriculum*, and ask him whether, at first sight, there does not seem

something exquisitely suggestive in the fact that those two glorious subjects are not taught to the people of this country? Is it that they involve expensive apparatus? They are the cheapest of all sciences to teach. Is it that they are lacking in romance and fascination? I would undertake to make the poorest children in London easily interested in the stars, and hardly less easily in primitive man. Is it that they are lacking in significance? Their significance is simply overwhelming. Then why are they ignored? I think I know.

One word on the teaching of biology—the science of animals and plants.

Have I used the terms “significance” and “romance” *ad nauseam*? The truth is there are no other words capable of emphasising the difference between the luscious, meaningful facts which the teacher should teach and the dry technicalities which he should not.

Animal and
Plant Life.

Where lie the “romance” and “significance” of the horse and the dog? It cannot be found on the “object lesson” charts that the teacher employs, nor in tabulations of the teeth and legs of those useful quadrupeds. The author of “Job” knew something of the “romance” of the horse.* Mr. Wells knew something of it when he wrote *Tales of Time and Space*.† The one important thing about the horse is his *speed*. And the dog? *His* “romance” has been told in matchless words by Maeterlinck.‡ The one important thing about the dog is that, alone among all other creatures, *he has made a god of man*.

The old-fashioned “natural history” is worth more in significance, in suggestiveness, in educational value, than much of the exact science we have attempted in our schools during the last twenty years. In the evening school of the future no subject will prove more popular, and no subject will bring the pupils nearer to the heart of things. Read

* Job xxxix. 19-25.

† See *A Tale of Long Ago*.

‡ *The Double Garden*.

Maeterlinck on the dog and the bee, read Frank T. Bullen on the Kraken,* and you will emerge, as Dante emerged from hell, and purgatory, and heaven; you will have gathered a store of seriousness and high thought.

And how about plant life? Here, again, the touch of Maeterlinck is educationally sound and sure,† and to him I would refer the reader. The strange loves and devices of the flowers, the strange mythologies of plant names (hyacinth, sunflower, narcissus), these and similar topics will supply the teacher with a store of "romance."

Whosoever, meanwhile, wishes to know the futility of modern education with its barren dogmas of "training" and "discipline" and "exactness," may ask any modern child—nay, any adult—the simple questions, "What are the flowers for?" and "What are the leaves for?" And then the curtain will rise and the comedy will probably begin.

Physiology and Hygiene, too, are full of romance, as I tried to show in the preceding volume. There is romance in the mysterious processes and battles that go on in the human brain and body; and there is romance in the mere history of the sciences. In these days, which have seen the official promulgation of a scheme of temperance instruction, I can conceive of no more interesting and effective method of combating intemperance than the adoption of the historical method. One after another the claims of alcohol have been proved to be fraudulent. "A food?" "No," said Liebig, "but a heat producer." "A heat producer?" "No," showed Richardson in 1866, and his results have been confirmed since by every polar explorer. "A producer of cold, then, useful on hot days?" "No, a producer of sunstroke." "A preventer of tissue waste?" "Only in the sense that by using up oxygen it allows waste matters to accumulate." "A giver of muscular

**The Temperance
Question.**

* *Idylls of the Sea.*

† *The Intelligence of Flowers.*

energy?" "No," from the time of Dr. Parkes, says every general, every railway manager, every athlete. "A medicine, then?" To a less and less extent every year.

And now, during these last few years, the whole problem has been lifted still higher out of the plane of prejudice and opinion and has been put to scientific test in the physiological and psychological laboratories of the world. The question to be settled was no longer that of moderation or excess, but that of moderation or abstinence. Does a strictly small quantity of alcohol aid thought, aid work, aid any process whatever? To this question the innumerable experiments of Kräpelin, Aschaffenburg, and others give a definitely negative answer. In the words of an eminent psychologist, "All motor reactions become easier, all acts of apperception worse, the whole ideational interplay suffers, the inhibitions are reduced, the merely mechanical superficial connections control the mind, and the intellectual processes are slow. Is it necessary to demonstrate that every one of these changes favours crime? The counter ideas awake too slowly, hasty action results from the first impulse before it can be checked, the inhibition of the forbidden deed becomes ineffective, the desire for rash, vehement movements becomes overwhelming."*

By a presentation of these historic and scientific facts the teacher can help to prick the bubble of a great delusion. And if he can find no "romance" in the theme—no elements of suspense, of climax, of tragedy, of comedy—the fault is with himself.

THE HUMANISTIC SECTION OF GROUP I.—GEOGRAPHY, HISTORY, LITERATURE, SONGS, PICTURES.

I include *Geography* in this section mainly because, as I urged in *The Primary Curriculum*, it should be regarded more from the "humanistic" standpoint than hitherto. Of

* Münsterberg, *Psychology and Crime*, p. 254. All the best recent work on this subject can be found in Sir Victor Horsley's *Alcohol and the Human Body*.

course it actually belongs both to the realistic section and to the humanistic.

About one hour a week is usually devoted to geography in our primary schools, and I think that, for the present, that is all the time that can be spared, unless—a quite feasible and sensible plan—the subject is so correlated with drawing, modelling, composition, and arithmetic that these subjects may justly appear on the time table under the title “geography”; in that case two or three hours might well be devoted to it. On the whole, the best plan may be to retain the weekly hour (two lessons) for geography, but to realise also that the subject affords splendid material for the application of expressional and other subjects. Thus children may draw the Japanese mountain Fuji-yama, and sketch-maps innumerable; may calculate distances and areas, first approximately, and then exactly; and may represent the St. Gothard railway, or the Holy Land, or the steep Pacific slope of the Andes in clay. The lessons might not be called “geography,” but they would be geography—expressional geography—all the same.

And here I would add a remark *à propos* of the use of clay.

A few years ago, on the appearance of the *Suggestions for Teachers*, a certain school resolved to abandon the teaching of “definitions” to Standards I. and II.—a definite weekly lesson on “definitions” had conscientiously appeared on the time table—and to teach geography by means of clay modelling. In point of fact, the use of this material was almost unnecessary in a district where capes, hills, and many other geographical phenomena abounded. However, clay was an improvement on the merely verbal teaching of definitions, and all went well with teacher and class until—the annual examination. It was then found by the horrified head teacher that, though the children could “make a cape”

in clay, they could not "define" a cape; that, though they could make a watershed, they could not define one. So horrible a result led to a counter revolution, the teacher announcing "Now, children! we will have a lesson on definitions first, and as soon as you know the definitions you shall use the clay, for a treat!"

Astonishing, this worship of verbal definitions in one solitary department of school work! We do not commence our study of history or science by the learning of definitions, and for a very good reason; a definition is a very *late* product of thought, and is hardly ever necessary for the understanding of nature or man; it is usually only called for when some controversy or ambiguity arises, and then we fall back on the dictionary for help. Surely, the very purpose of using clay is to build up the ideas of cape, mountain, etc., in the children's minds; consequently, if geographical definitions are to be employed at all, they should follow, not precede, the use of the clay, unless, of course, the ideas are already present through some picture, some visit to the sea-shore, or some vivid verbal description. In these last cases the use of clay may legitimately follow as an "expressional" occupation.

If our geographical teaching is sufficiently graphic, if there is a sufficiency of reference books, well illustrated, of lantern slides, and of good relief maps (English maps are mostly abominable), the physical side of the subject will be adequately cared for. The humanistic side will follow suit as soon as ethnography and sociology have won a place for themselves among teachers' studies.

The setting of problems, statistical and other, the employing of travel-records, the visiting of docks for the purpose of observing the productions brought from foreign countries to ours, and many other matters of equal importance have been dealt with in the preceding volume, and need not here be repeated.

History certainly deserves more than the traditional hour a week now devoted to it in primary schools. In all upper standards two or three hours are probably necessary if any real justice is to be done to the subject, though a part of this time may be devoted to expressional work connected with history, and a little—far less than in the case of geography—to arithmetical problems. Let us say two hours.

History is taught in hardly any of our evening schools—another indication either that our day school teaching has been repellent, or that the right methods of teaching the subject in the evening have not yet been evolved. Now as “civics,” to be successful, must be closely connected with history (or literature); and as no modern democracy can expect permanence unless “civics” is taught, the present outlook for our nation is somewhat grave. Political speakers of all parties have to talk twaddle to their audiences because the latter are ignorant of historical facts and more particularly ignorant of eighteenth and nineteenth century history. How is it possible to argue intelligently about “Tariff Reform” or the “House of Lords” with men who know nothing of the really significant history bearing on these topics?

I shall confine myself in this section to the emphasising of four important truths. The first is, that if our day school teaching is to be a successful introduction to evening school courses in “civics,” the teacher must learn how to seize the really typical and significant facts of history; the second is that the teacher should constantly employ a schematic background for his teaching of history; the third is that if “civics” is to become an evening school subject it must be dealt with in a more arrestive fashion than at present; the fourth is that the teacher must read widely.

(1) What I mean by “seizing the really typical and significant facts of history,” may perhaps best be indicated by referring to a work which is a deliberate exemplification of that process.

Mr. Hardy's three volume drama of *The Dynasts* is an attempt to set forth the last ten years of the Napoleonic struggle (1805-15) by means of a series of one hundred and thirty scenes, and a running commentary uttered by sundry "spirits"—ironic, sinister, pitiful, and neutral. The employment of these latter is itself notable. Mr. Hardy is not a believer in the doctrine—so absurd and yet so fashionable in high educational and artistic circles—that the average intellect is able to "draw its own morals"—infallibly, or, at any rate, unhesitatingly—from what is heard or seen. Mr. Hardy writes unmistakably with a purpose; and I would suggest that any teacher desirous of knowing what kind of "comments" to make, and what kind of "moral," "civic," or "religious" problems to set on a period of history might very well turn for hints to the pages of *The Dynasts*. The only objection is that Mr. Hardy's attitude is consistently lugubrious, there is no "Spirit of Joy" in the dramatic machinery which he employs, though, to be sure, such a "spirit" would have little work to do in commenting on those ten bloodstained years. Apart from the depressing and pessimistic tone of *The Dynasts*, the drama has the enormous value of *suggesting thoughts*; the history contained in its pages is no longer a record of unmeaning or wearisome facts. Hardy *compels us to ask what human existence and human history mean*, though we are not, of course, obliged to accept his interpretation.

The outstanding fact in connection with *The Dynasts* is, then, that history is here treated as a subject worthy of comment, *and of comment from different sides*. At one moment the "Spirit of the Pities" weeps over the misery of war; at another moment the "Spirits, Sinister and Ironic," laugh at the folly that allows war to be.

But even if the comments of the "phantom intelligences" were cut out from the drama, it would still exemplify the

maxim that history should "seize the really typical and significant facts."

Mr. Hardy does not give us a complete historical chronicle. Some of the battles of those ten crowded years are not mentioned at all; some are only referred to in the course of a conversation; only in a few cases, *e.g.*, Trafalgar, Albuera, Borodino, Waterloo, is the attempt made to convey a vivid impression of what occurred at any one battle, and in these cases *there is always something significant to be reported*, generally—as we should expect, considering the theme and authorship of the drama—some weird parallel, something that strikes the mind as grimly ironic.

Thus, the spirits of the French are invigorated before Borodino by the sight of the portrait of Napoleon's baby son,* the spirit of the Russians by the sight of a miracle-working ikon; the French pass the night in singing ballads, the Russians in singing psalms. The crowning irony of the battle (in which 80,000 men fell) lay in the fact that Napoleon was—half drunk, a bad cold tempting him to resort to repeated glasses of spirits and hot water.

The irony is not confined to the battle scenes of the drama. We see Pitt sinking wearily to his death because the stubbornness of His Majesty will not admit Fox and his friends to the cabinet; a few years later we see the mad king in the hands of his attendants at Windsor, trembling for fear lest the doctors will bleed him again. We catch a glimpse of Fox during his brief term of office, and then we see him, too, seized by the hands of inscrutable fate and carried off the scene. We see the Prince Regent pursued by his two wives, and Napoleon divorcing Josephine in order to obtain an Austrian bride and a son. We see the bride—and the son—arrive; and we realise that there are horrors of birth as well as of battlefield. We see Nelson

* The later history of that son, treated dramatically by M. Rostand in *L'Aiglon*, is itself of tragic interest.

die in the cockpit of the *Victory*, and Villeneuve die by his own hand.

In other words, *The Dynasts* represents a *selective process*. The poet is not the slave of the chronicles and text-books which he employs; he constantly asks himself, "Is this episode, is this character, significant?" Exactly the same question should be asked by every head and assistant teacher in drawing up and in employing his history schemes. Unless the teacher can say truly, "Here is an episode, here is a character that I should *like* to discuss with my class; it interests me; it strikes me; it makes me think," such an episode or character should not come in for detailed treatment, though it might be referred to briefly in linking up one period with another.

(2) Secondly, the head or assistant teacher who is concerned with the teaching of history should take care that

a schematic background representing time sequence should constantly, though often quite incidentally, be employed. A "line of time" or "chart of time" broken into centuries and decades is a useful device; if it were possible, however, a better device would be a long fabric mounted on two rollers (one representing "past" and another the "future" passing into the "present"), easily able to be unrolled so that the past centuries and some few of the blank centuries of the future could be visually grasped.* The modern Englishman's sense of time is almost entirely lacking; and some such scheme as the one here indicated is absolutely necessary if we are to link together prehistoric times, biblical, Roman, mediæval and modern times. At present these are in separate compartments of his head; he vaguely supposes that palæolithic man was the "Ancient Briton" (which he was *not*), and locates Stonehenge a century or so before Julius Cæsar, who, more-

* Playfully call the three Urd, Verdandi, and Skuld, (the three Norns, Past, Present, and Future), if in any such way you can show that there is a "romance" in Time.

over, is often one person in history and another dateless and more shadowy person in Shakespeare's play. David and Isaiah are rarely or never located at all, while the contemporary relation between, say, events happening in Britain and the events recorded in the New Testament, or between, say, Marathon and the building of the second temple, is also rarely or never established.*

(3) The teaching of civics has already been briefly referred to in the second volume of this series.† In the sixth

**The Advance to
Civics.**

chapter of this book the reference was in the first instance to the day, rather than to the evening, school, and the admission was made that some years must pass, and great improvements be effected in the teaching of the Bible, of literature, and of history before any great success in the teaching of a new subject like this can be expected; and that, meanwhile, the duty of the teacher must be to develop and enlighten the civic consciousness by means of such subjects as are at present included in the curriculum. "Suffragette" questions, and the existence of lists of voters on every church door, will also inevitably suggest to the intelligent teacher a casual treatment of civic topics.

So modest a programme should not, however, be prescribed for the evening school, nor, of course, for the secondary school, which trains the adolescents of the middle classes. The period from fourteen to twenty is peculiarly suitable for the discussion and elucidation of serious civic problems—unless, of course, the second chapter of the present book

* As most history books carefully avoid all reference to prehistoric times, I will add here a few approximate dates for the guidance of the teacher who is ignorant of modern anthropology, but wishes to recognise on his "time chart," in telescoped fashion, the existence of the earlier ages. The Horniman Museum guide books, especially *From Stone to Steel* (3d.) will supply him with fuller information.

Early Iron Age in Europe commenced about 600 B.C.

Age of Bronze and Copper (with overlap of Stone), about 2000 B.C.

Late Stone Age (Neolithic), anywhere between 20,000 and 60,000 B.C.

Old Stone Age (Palæolithic), anywhere up to 400,000 B.C.

The old Stone Age included, of course, the Glacial Period (or Periods) when man was undoubtedly contemporary with extinct arctic animals.

† *The Primary Curriculum*, Chapter III. See also pp. 51-7.

is psychologically false to human nature. Consequently, though I feel much hesitation as to the immediate success of evening classes in "civics"—except with teachers of unusual ability, who are not only able to employ rich illustrative matter from history and literature, but also to preside successfully over organised debates among the students—I feel that some further indications of possible methods of approach should be given.

The teacher must, in the first place, be aware of the gravity of the civic problems which face the modern world. If he does not already possess this sense, he must acquire it through the reading of such works as Mr. H. G. Wells's *Anticipations*, Professor McDougall's *Social Psychology*, or Mr. Graham Wallas's *Human Nature in Politics*. In order not to confuse the issue too much, I propose to confine myself to a few of the matters dealt with in the last book, whose author, having read and condemned the many manuals on "the Life and Duties of a Citizen" which appeared a few years ago, has here presented us with a manual considerably more suggestive than any of them.

Mr. Wallas shows how, under the present system, wealth, in the form of a trust, syndicate, or some other form of organisation, is able to "buy skill" for commercial or for political purposes.

He shows that this skill is used not so much for the production of logical conviction through argument and demonstration as for the production of emotion and opinion.

He claims that this task is rendered almost fatally easy by the fact that man's rational nature is a later product of evolution than his instinctive nature; "impulse, it is now agreed, has an evolutionary history of its own earlier than the history of those intellectual processes by which it is often directed and modified." *

* Inferentially he shows, of course, that the educationist, as well as the interested politician or advertiser, can employ non-rational suggestion. Some day, no doubt, the teacher will sit at the feet of these clever people. See below, Chapter XII.

Examples are given of how commercial ventures like "Paramatta Tea" can be advertised into existence by means of such devices as subtly suggestive pictures, while all the time there may be no permanent entity whatever corresponding to "Paramatta Tea." Similarly in politics, such names as "Wastrel" and "Food-taxer" may be made suggestive by being repeatedly seen on the contents bills of newspapers. "Some day the word opinion may become the recognised name of the most dangerous political vice."

He shows that while democracy has not "failed," it is confronted by problems and dangers of which the founders of democracy had no conception; "perhaps there never has been a time in which the disinterested examination of political principles has been more urgently required," nor when there was more need of "new ideal entities to which our affections and desires may attach themselves." He shows that we have in the past made the fatal mistake of "dwelling solely on the process by which opinion is ascertained, and ignoring the process by which opinion is created."

He points out certain possible dangers that face the democratic and labour movement—the physical wrecking of a labour member by too great demands for publicity; the good-natured tolerance of men whose "big-souled geniality" covers grave moral deficiencies; and the more vivid realisation of the interests of one's neighbours and one's locality than of the interests of other people and other localities. He shows how the very terminology of American politics sounds a note of danger for us in Britain; "boss," "hustler," "boodler," "grafter," "spell-binder," are words of a sinister significance.

Now, many of the topics just recounted are *living* topics which would fall easily within the circle of interests of most evening scholars, and of at least half of our day scholars. "A town child lives nowadays in the constant presence of the psychological art of advertisement, and could easily be made

to understand the reason why, when he is sent to get a bar of soap, he feels inclined to get that which is most widely advertised."

I have chosen Mr. Wallas's book merely because it is one that considers modern problems face to face, and not through a cloud of academic formulæ. I do not suggest for a moment that it is a suitable text-book of "civics," but only that, if the teaching of civics is to prove successful, the subject must be treated as living, growing, controversial. A committee of teachers and specialists could very easily draw up a book of suggestive topics, to be subsequently submitted to intelligent representatives of the political parties in order to correct any traces of partisan unfairness; and such a book would be of great value in day and still more in evening schools.

And now, in order that the reader may test his own competence as a teacher of civics and of the history of the nineteenth century, I append a few questions all dealing with a single one of Mr. Wallas's themes. Whether or not the reader succeed in the task of answering them, he may perhaps come to realise that there is more in "civics" than he has hitherto supposed.

1. England took a "leap in the dark" in 1867. Explain this statement.
2. "The real 'Second Chamber,' the real 'constitutional check' in England, is provided, not by the House of Lords or the Monarchy, but by the existence of a permanent civil service. The creation of this service (1870) was the one great political invention in nineteenth century England." Justify or criticise these sweeping statements, and state who was premier in 1870.
3. When in 1854 Sir Charles Trevelyan proposed that the Home Civil Service should be filled by a competitive examination and not by patronage, Sir James Stephen declared: "The

world we live in is not, I think, half moralised enough for the acceptance of such a scheme of stern morality as this.”
 Comment on the state of Sir James’s mind and give more recent parallels.

4. “Opinions travel on a journey from paradox to platitude.” Illustrate this statement.
5. If the plea of appointing to the Civil Service on the basis of a competitive examination is accepted, could a similar plan be adopted with regard to municipal officials? Is any characteristic of the English mind exemplified by its non-adoption?
6. Is there any relation between Fox’s India Bill of 1783 and the modern railway company?
7. Can a competitive examination be in any way manipulated in the interest of a particular social class, and yet, at the same time, be a perfectly *bona fide* examination?

(4) The fourth matter—the importance of the teacher being well read in history—will be expounded in the words of a German play. Otto Ernst, the author of *Flachsmann als Erzieher* (translated by Dr. H. M. Beatty, under the title of *Master Flachsmann**) has himself been a primary teacher, and several of his works, in addition to the present one, have an educational bearing. I shall repeatedly quote passages from *Master Flachsmann* as they are better than any number of exhortations and suggestions of my own:—

A German
Teacher’s
Drama.

Dr. Prell (Inspector): You are fond of teaching history?

Flemming (Assistant Master): Not specially.

P.: Why not?

F.: My notion of history is much the same as Schopenhauer’s and Nietzsche’s.

* Fisher Unwin.

P. : Ah. We must have a talk about that one day. But you have a perfect mastery of the subject. You have read Lamprecht ?

F. : Certainly.

P. : And Ranke, of course ?

F. : Certainly.

P. : And Droysen ?

F. : Certainly.

P. : Häusser ?

F. : Him also.

P. : Janssen, too

F. : Certainly.

P. (smiling) : I have noted it all. And you convey the matter to the children with the ease of an—artist. It is as if you saw right into the children's heads. You have observed how ideas and conceptions grow. That is something grand. That makes the schoolmaster.

My next theme is *Literature*, a subject which, until the last few years, has found a place upon no English time table except under the inadequate category of "recitation."

At least two hours should be weekly devoted to the study of genuine literature. In the lower classes the study will be mainly oral, the teacher telling stories and reading or reciting poems to the children. Even in the upper classes this oral method should be employed with immensely greater frequency than at present; perhaps in every case where the *form* of the literature is important the ear should be appealed to before the eye is employed at all; thus an eloquent speech, or a graceful lyric, should not be subjected to the rough usage of a "reading lesson." The first and second impressions are all-important; the pupils may subsequently read and even dissect the pieces which the teacher has read or recited to them, but if they are to learn to love literature, they must love it primarily through the ear.

The teacher, too, must be cautious of adopting a too analytic attitude towards literature. As I pointed out in

How to Teach Literature. *The Primary Curriculum*, there has been far too much of "What's the meaning of 'grapejuice'?" in our teaching. There is no objection to such questions when commonplace prose—such as that of our "geography readers"—is being studied, but *an infinitely subtler method of elucidation and exposition is called for if really great literature is concerned*. It is here that the skill of the gifted teacher will be shown. Days before the poem is to be studied he will have been laying the apperceptive foundations of his lesson; unfamiliar words, with their corresponding ideas, will have been introduced to his pupils, so that distracting explanations on the spot will be unnecessary; above all, he will have *practised* the new piece by himself until he has discovered exactly how to produce the best emotional effects.

Once again I must quote from *Flachsmann*:

Dr. Prell: Your literature lesson was particularly good. Superb. Just superb. I never thought a real lyric could be brought home to a child. I see it can be done. You did not tear or hack the poem.* You first carefully prepared the mind and mood; you got the soil ready for the poem, within the children; and then you raised (*with corresponding gesture*) the whole living plant, rootlets and all, and planted it straight in the children's hearts. Not first in their heads. That was a solemn moment. There was the true consecration of Art. . . . You could hear their hearts throb. I must confess to you mine throbbed too. I too was your scholar. I too was a little boy. . . . When you stopped all the children gave (*with a sigh of relaxed excitement*) a ha! I gave one too.

I do not wish to imply that every literature lesson should necessarily be on this high level. There is literature and

* It would seem that this process has been common in Germany as well as in England.

literature; some is predominantly intellectual, some predominantly emotional; in some the rhythmic element is important, in others it is entirely absent. Methods must vary immensely. But such poems and prose passages as are selected for special use as "literature" in a class—as distinct from poems and passages studied more casually and perfunctorily—should possess some power of thrilling; and if no thrill is produced, either the fault is with the teacher, or the piece should never have been selected at all.

Literature has been so disgracefully neglected that a writer on the teaching of literature is in the queer position of having no scholastic tradition to criticise, beyond the tradition connected with "recitation." The teacher—except the infants' teacher, who, during the last few years, has skilfully introduced fairy tales to the children—has literally to pick up his method from outside authorities. There are few good English books on the subject except such as are written for actors and public reciters, and there are no institutions in existence where the teacher can see good literature lessons given to classes of children. I am glad, therefore, that such a passage as the one just quoted, written by a man who is both a teacher and a dramatist, is available for the use of the educational profession. It is a passage which no writer is likely to improve upon.

After the teacher has scored his triumph, and the children's hearts are "throbbing," what is he to do?

Well, if the class is bubbling with excitement, and wishes to talk about the poem or passage, it should be allowed to do so—"oral composition." Expression here follows impression in quite an orthodox way. Or a little "written composition" may be prescribed. Or the class may desire to hear the poem again, in which case, perhaps, some little problems may be orally set as to the characters and episodes, and the children be asked to answer the problems after the second hearing. Or they may be directed

to *read* the poem, either with or without a guiding problem being prescribed. Intellectual and analytic treatment is quite legitimate, provided it does not "tear and hack the poem."

The importance of encouraging children to learn passages by heart—even passages divorced from their context, if

Quotations. there is an element of charm, dignity, or significance in them—has been emphasised

in *The Primary Curriculum*. Some day, perhaps, many such passages may be included in a school ritual, as suggested in Chapter VI. of the present volume; but, pending that time, I would urge upon teachers the duty of elevating the bankrupt and common-place speech of modern England by making the newer generation familiar with the expression of noble thought in impressive words. And if, around some or all of the quotations are gathered a few ideas of their authorship, our pupils will possess an apperceptive equipment that will not leave them helpless when the name of a great writer is mentioned.

One established result of modern experimental pedagogy, as represented by such men as Meumann, should here be appended. "To tear and hack a poem" is not only bad as destroying emotional effect, but it is "bad for the memory" also. I suggested as much before;* I would now be more specific, and remind the reader that according to the experiments of Miss Steffens and others the most economical way of learning a poem is to learn it *a whole*, provided, of course, it is not enormously long. The policy of learning it stanza by stanza is not only bad for the feelings, but wasteful of time and energy.† One hopes, therefore, that this method, which every man or woman of literary taste has always felt to be wrong, will soon take its departure from our schools.

* *The Primary Curriculum*, p. 77.

† Why? I leave the teacher to work this out for himself. Let him consider the relation between the words "company" and "blue" in *The Wreck of the Hesperus*, and ask himself whether the memory should pass from the one word to the other easily or not.

Songs and *pictures* are as deserving of a place in the present discussion as history and literature, and I doubt not that they will be used for humanistic purposes far more in the future than in the past. Even instrumental music is being intellectualised more and more as years go on, and I foresee a time when (not, perhaps, in day schools, but certainly in evening and secondary schools) the heart of such tone poems as Strauss's *Don Juan*, *Don Quixote*, and *Ein Heldenleben* will be laid bare, because, in each case, they mean something that is worth knowing, even though the pupils may never hear the music in which the meaning is embodied. Wagner fought for the "fertilisation of music by poetry" as well as for the "emotionalisation of the intellect"; the modern teacher may well keep in mind not only the latter of these two ideals (the "interest" ideal again), but also the "fertilisation of music by *brains*."

**Songs and
Pictures.**

But my chapter is already too long,* and I would refer the reader to the remarks on the subject in the previous volume, and would remind him that though the first impression of a song or picture should, like the first impression of a poem, be to thrill, to inspire, to soothe, or to produce some other emotional effect, an intellectual and analytic treatment is also possible, and, where the song or picture is full of significance, should certainly be attempted. It is a depressing fact that English education has so ignored this didactic side of the subject that few children are ever encouraged to ask what the maker of a song or picture meant by it or even who the maker was.

Especially is it important, through books, poems, songs or pictures, to introduce the child, however casually, to what may be called the great world *themes*. Every child should know who Ulysses was, what "world" Alexander conquered, and what is the meaning of "quixotic."

* See, however, the following chapter.

CHAPTER IX.

The Secular Curriculum —III.

EXPRESSIONAL AND INSTRUMENTAL SUBJECTS.

I NOW turn to the “expressional” group of subjects—handicraft, needlework, drawing, oral and written composition, singing; recitation, of course, also belongs to this group, though it is conveniently treated in connection with literature; similarly, map-drawing and clay-modelling are most conveniently treated in connection with geography. Is there any expressional side to history? the reader may ask; and the answer is that drawing,* clay modelling, and dramatic action might be so employed; similarly, one of the weaknesses of our literary teaching is that its expressional side is almost wholly ignored. The setting of “problems” in literature, geography, and history may also be regarded as the cultivation of a kind of “expression.”

Subjects like handicraft, needlework, and the domestic arts, together with reading and writing, are also, in part or in degree, “expressional,” but they involve a larger amount of mechanical, and sometimes conventional, technique than a subject like drawing.† Still, there is no essential difference between these subjects, and they will all be referred to

* The drawing of the portraits of great men is surely worthy of some attention in school.

† Reading, of course, is more impressional than expressional. But see the remarks below.

here. The whole of the school time not already taken up will be devoted to "expression" or to the arts subordinate to "expression."

Of handiwork, needlework, and domestic work, I would only say that these subjects need much the same kind of strengthening as our other subjects. They need to be more 'romantically' treated; and they need to be more "practically" treated; and these two ends are by no means so incompatible as the words imply. Is there nothing "romantic" about the rotting of an apple, the invasion of the fruit at some bruised point by an army of microbes, whose very existence on this earth is a mystery in itself? Is there nothing romantic even about the employment by men of such a plant as the cabbage? Let us see.

A plant, known as *Brassica oleracea*, which is found growing on the Dover cliffs and elsewhere in England, appears to represent, with considerable closeness, the ancestral form of the cultivated cabbage, broccoli, and their various relatives. Historical research points to the conclusion that Europe, and Europe only, saw the transformation of the wild *Brassica* to the sundry succulent vegetables which the modern waiter brings to the diner at the Holborn Restaurant. Rarely does the vision rise before that waiter's mind of how some nameless ancestor of his once wandered dinnerless along the seashore, "until at length he was pressed by hunger to experiment upon unfamiliar plants. . . . Our savage sees the tall, weedy sea-cabbage, and, finding nothing more tempting, tries its flavour. . . . Presently some ingenious fellow, the Watt of his age, saves himself the trouble of a daily journey to the shore, by transplanting a few cabbages to a patch of ground near his cave. The refuse which lies around . . . encourages the cabbages to more vigorous growth. Years, perhaps centuries, later, another great advance is accom-

**The Romance
of the
Cabbage.**

plished, and men begin to raise the cabbage from seed."* So there is romance even in the cabbage.

Doubtless other plants, perhaps the barley, played a civilising part as great as that of the cabbage and its varieties. They set man free, in some measure at least, from the pressure of starvation, a condition which has always proved degrading, whether among our ancestors of milleniums ago or among our contemporaries in the slums of London. Endowed with some economic independence, primitive man could devote himself to improving his clothes, or to building a habitation that would meet his needs better than his comfortless cave. And, at quite a recent time, the increased cultivation of the turnip and its allies (all related to the cabbage) has closed the hundred or so leper houses that used to dot our country.

The future developments of the domestic arts are also full of interest, and the teacher should be acquainted with the predictions of Mr. H. G. Wells in *Anticipations*.

It is clear from these casual examples that the mechanical and domestic subjects are simply steeped in "romance"; that they suggest vistas as long and imposing as those suggested by any other studies; that, in short, they may be made into media of genuine "culture." To make them into such media is the first plain study of those who teach.

And the second duty, seemingly alien from it, yet fundamentally akin, is to make them more "practical" and "expressional" than at present. The enemy of "romance" is not the "practical," but the pedantic. Let me illustrate.

A girl who had been well trained in the domestic arts at a Council School, and was possessed, in addition, of intelligence and zeal much above the average, was asked to mend a small hole under the sleeve of an almost new garment. In order to conform to conventional ideas, she enlarged it to

**The Danger
of Pedantry.**

* Miall, *Round the Year*.

considerable dimensions, and then inserted a "patch"—an excellent patch, an orthodox patch, a patch of which any school might be proud, but—the garment had been sacrificed to it. This was pedantry, not practicality.

The worship of technique as if it were an end and not a means, has been the curse of every subject and every profession. The domestic subjects have been no more exempt from the curse than any others. It behoves the teachers to realise the situation; to adapt themselves to the needs of their children, which vary enormously from district to district; to approach every lesson from the standpoint of those needs, and not from the standpoint of some merely generalised scheme; to be artists, judges, and adapters rather than blind instruments.

One word upon the enormously important subject of the correlation of handicraft and domestic work with the rest of the curriculum. At present this correlation is lacking; teachers in the school are rarely able to visit the "centres" for manual work, and the teachers of the manual subjects are rarely admitted into the school. This should cease. The schemes of work of the two institutions should be brought as close together as possible; dozens of practical problems, of feeding, hygiene, and the like, come daily under the notice of the teacher for which the "centre" alone can be expected to provide a solution; while the "centre" has a right to claim the help of the school, not only in suggesting these practical problems, but in diffusing "romance" around the domestic arts.

The first and, in some respects, the most important of the expressional subjects is *Drawing*. Probably **The Correlation of Drawing.** speech is even more important, but speech itself has had to fall back for help upon drawing, as everyone knows who has studied the origin of

writing;* and even at the present day we have constantly to fall back upon it. One of the scholastic reforms more than usually overdue is the giving of its true place and importance to drawing, not only in solitary lessons, but in connection with practically every subject taught in school. And not only should the pupils employ it every hour, but the teacher should also employ it far more than is at present the case.

Here the advertisers who monopolise our street hoardings can teach us much. A well executed picture is often far

**Hints from
Advertisers.**

more suggestive than an oral exposition. The virtues of a new boot polish may be indicated by the picture of a young Sam Weller with a dazzlingly shiny boot in one hand and a blacking brush in the other, while he exclaims in triumph, "And I haven't brushed it yet!" The virtues of an incandescent mantle may be indicated by the picture of a lamp-lighter who has accidentally smashed the glass of a street lamp, but notes that the mantle is unbroken, and ejaculates, "I bet that's a Jones mantle." A whole book could be written on the laws of legitimate pictorial illustration, and another on the theme of how to convey untruthful suggestions by similar means. It is safe to say that advertisers, newspapers and political parties are far in advance of the school in such matters as these. An example of the legitimate use of pictorial illustration in history (I do not mean the employment of great artistic works—a somewhat different matter) has already been given in *The Primary Curriculum*; Pitt's financial policy being indicated by a smuggler's boat lying for sale on the beach. This example also serves to point out the danger of pictorial illustration; some boys might infer that Pitt abolished *all* customs duties.

* The vital and significant "romances" of the world's history we never teach at all; the origin of speech, the origin of writing, and the origin of music are three of these. There is something subtly Mephistophelian about the avoidance of really majestic and arrestive themes, not only in schools, but in all institutions.

The use of illustration by the teacher is not however our immediate theme. Drawing, as already said, should be employed by the *pupils* in connection with almost every subject of the curriculum. It is the expressional side of various impressional subjects.

Take, for example, the following list of the forms assumed in nature by pollen grains; they may be ellipsoidal, spherical, lancet-shaped, biscuit-shaped, barrel-shaped, cylindrical, cubical, tetrahedral, and pentagonal-dodecahedral.* Is it any wonder that the nature student wishes to draw? As to leaves, their outlines may exhibit "every imaginable geometrical form: obovate, circular, elliptical, rhombic, rhomboidal, triangular, pentagonal, linear, truncate, kidney-shaped, arrow-shaped, lanceolate, ovate, spatulate, crescent-shaped. . . ."[†] Is it any wonder that the nature student flies from his own terminology? Who can possibly give the meaning of "spatulate," except by a drawing? To attempt to define it reminds one of the attempt of a teacher to explain the meaning of the phrase, "His face grew long." The obvious method was either a gesture or, if that was ineffective or too undignified, a diagram; not to use the paraphernalia of language. Children daily make gross mental blunders because language conveys wrong spatial ideas.[‡]

The only side of the art of drawing to which I shall refer is this imitative side, the attempt to represent on paper, or some other material, the shape or appearance of external things. The imitative side of the subject has made a great advance, in London at least, during the last year or two, and, in partial substitution for the half dozen basic models which ruled supreme for several decades, we find such objects as the following drawn daily :

**The Drawing
of the Real.**

(1) *Flat types and miscellaneous*.—Spoon, key, pen-nib, tongs, bat, boat-hook, magnet, horseshoe, butter-pat, spanner,

* Korner's *Natural History of Plants*. † *Op. cit.* ‡ See below, pp. 163, 166.

safety-pin, crutch, umbrella (closed), bicycle wheel, chessboard, part of the keyboard of a pianoforte, pointer, fire-shovel, brush, razor-strop, tray, clock face, gridiron, fan, battledore, clothes-peg, spade, saw, chopper, corkscrew.

(2) *Rectangular and prismatic types*.—Table, pneumatic trough, book, weight with square base; pen-box, medicine bottle, tea-caddy, letter-weight, towel-horse, concertina, coal-scuttle, steps, chair, pianoforte (closed or open),

(3) *Cylindrical, conical, and spherical types*.—Saucepan, jug, ewer, coffee-pot, frying-pan, teapot, ink-bottle, water bottle, gum-bottle, ink-well, Keating's powder-box, wine-glass, basket, dumb-bell, filter-funnel, drum, weight (circular), cup and saucer, tumbler, bell, spinning-top, creamjug, dish, pistol, reel, thermometer, candle and candle-stick, umbrella (open), dome of church, peaked cap, gas globes, mushroom, hats, drum.

All this is sound enough, and the old-fashioned basic models, being implicit in the preceding objects, will be expressly studied on certain occasions in order to elucidate the principles involved. With the employment of so extensive and miscellaneous a list as the above, the teaching of drawing will fall in line with the reformed teaching of certain other subjects; it will develop *power*, and not be, as was formerly the case, when only the half dozen models were "learnt," a memory exercise. It is clear that a boy who can draw the basic cylinder ought to be able to draw a candle *without instruction*; he who can draw the basic cone ought to be able to draw a filter-funnel. Either boy, transferred to the street, ought ultimately to be able to draw the classical churches in which London abounds; their cylindrical (or, occasionally, Doric) pillars, their rectangular façades, steps, and so forth, are merely exemplifications, in the concrete, of the basic models.

In all object drawing it is important that the child should draw from the object, and not from the blackboard sketch which the teacher makes for his edification. The sketch

should be quite casual and transitory; it should be wiped off the moment after it has illustrated its point; nay, I doubt whether, if the teacher illustrates the principles of a cylinder on the board, he should not set his class to draw a different cylinder from the one he has drawn. The teacher of arithmetic is not in the habit of "working a sum" and then directing the class to work the same; he gives them another to work. So, too, with drawing.

I propose to add nothing further to the discussion of this subject beyond a brief account of the researches of Dr.

Dr. Kerschen-
steiner's
Results. already been made* to the "rooted objection of children to leaving out any detail of their subject," or to "drawing detail in an un-

familiar position." If they are drawing a man's profile, they will place in two eyes, because they know the man has two eyes; if they are drawing a jug, they will put in the handle, even though it is invisible to them.

This corresponds to Dr. Kerschensteiner's *first stage*. The child draws not what he sees, but what he *knows*.† Many girls, unless definitely instructed to the contrary, never get beyond this stage; the power of suggestion is so great as to counteract observation; in this first stage the relative positions are often wrong. In the *second stage* this is remedied to a considerable extent; shape, size, and relationship are attended to. In the *third stage* observation has become more independent of the suggestions of knowledge; the child draws *what he sees*. But he is unable—unless quite exceptionally gifted—to represent the third dimension; he is in the position of some of the old painters whose pictures can be seen in the National Gallery. A few children at the age of about eleven can advance to the *fourth stage*, and represent light, shade, and the third dimension. Usually,

* Pages 230 and 231 of *The Primary Curriculum*.

† Mr. W. H. Winch.

however, these things come as the result of instruction. Boys generally excel girls, except in colour and decorative work.

Thus it seems likely that the grasp of perspective is, like the grasp of certain moral truths, a phenomenon of adolescence rather than of childhood. If so, the objects in group (1), which involve little reference to the third dimension, would seem most suitable, along with leaves and shells in enormous variety, for the lower classes of the school; while those in groups (2) and (3) would be suitable for the upper classes.

I do not propose to sound a note of discouragement on the subject of *Composition*. A vast improvement has been effected during the last few years in the teaching of this subject. But there is a slight danger that needs to be reckoned with—the old recurrent, persistent, apparently almost ineradicable danger of a divorce between expression on the one side and thought and reality on the other.

A history lesson on The Plague is proceeding, and the teacher insists on answers being in sentences. The lack of sunlight in the old narrow streets is dwelt upon, with the consequent dangers to health. The children now answer questions “containing the word ‘sun,’” and the following, among others, are forthcoming: “The sun gives us plenty of fresh air”; “The sun gives us plenty of health.”

**Danger of
Pedantry or
Unreality.**

I mention these cases not as indicating any grave condition of things, but as pointing to the danger of verbalism in our composition, of a type of sentence not genuinely expressive of personal thought. The children had grasped the fringe of an idea, but the idea itself was a little beyond them, and the sentences formed on its basis were somewhat unreal, though grammatically correct. And why had they only grasped the fringe of the idea? Either because there had been a lack of vividness in the treatment of the subject (as

also there may have been in a lesson which resulted in the following sentence, "containing the word 'starch,'" being composed by a girl: "We put starch in potatoes"); or else the attention was so concentrated on the "composition" of a grammatically correct sentence that the congruence of the sentence with facts was neglected. This lack of congruence is what is meant by "verbalism," and it can only be avoided by insisting on regarding composition as identical with speech, and not as a special and artificial device only called for during certain hours of the week.* Composition and drawing should, moreover, go hand in hand, the former being aided by the latter, or aiding it. It is at present the rarest thing to see a school essay illustrated by diagrams.

The root difficulty with composition, as often with drawing and many other subjects, is well described by Bagley in six words—"the lack of a vital motive."

**Need of a
Vital Motive.**

"Merely to write a letter or a composition for the sake of writing is not a task for the average adult to enthuse over, much less the average child. President Hall has said that no written work should be undertaken in the schools, the need for which does not originate in the child himself. . . . How can this need be supplied?"†

Our writer replies that (1) the construction of imaginative stories appeals more to the child than the writing of descriptions or expositions; (2) the writing of little dramas (however crude) becomes a keenly interesting task if the children have to act them subsequently; (3) in connection with the lantern lesson, each child may be directed to write a composition bearing on a slide (a different slide for each child), using reference books, etc., for the purpose, and then may have to read or recite this to the class as the slide is shown; similarly

* Lunatics often compose sentences that are rich and grammatical and yet wholly meaningless. I quote one from Max Nordau's *Degeneration*: "The lady superior was establishing herself in the military sidetone and in the retardation of her teeth."

† Bagley's *Educative Process*, p. 245.

with the school pictures; (4) letters, instead of being written to imaginary or superfluous people, may be real letters to children in another school;* (5) the school journal may be employed to an increased extent.

The reader may please himself whether he array the above suggestions under the Herbartian category of "interest" or the Fröbelian category of "expression" or some third category of "motivation." If he have discernment he will perceive that the three categories are identical.

Another point. What are we to say of such sentences as the following, which was the production of a boy in a very poor school:—

"Baal's cheery face was peeping through my bed-room window as Morpheus released his grip which he had on me through the night." "Baal," I need scarcely remark, here probably means "Sol," and the word is used under the influence of an Old Testament lesson.

Certainly we should not ridicule such productions unless they become unbearable. They are genuinely "self-expressive" to an extent that few school productions are; they indicate that the adolescent soul is beginning to feel the glory of language and idea. I dissent therefore from Mr. A. Sidgwick's attitude. "You will be careful, particularly if you teach girls, to allow no fine writing and no sermonising; boys try fine writing, but they do not sermonise."† There is no objection to a little playful criticism of florid language, but the teacher should reserve most of his criticism for the opposite fault.

The subject of Composition suggests that of *Reading*, a subject that is partly expressional, partly impressional, and very highly technical and instrumental. The general conclusions at which we arrived in *The Primary Curriculum* were, (1) that if our schools were

Reading.

* See pp. 408, 409.

† On *Stimulus*, p. 34.

situated amid ideal conditions, *e.g.*, if they were "open air" schools, there would be strong reasons for postponing the formal teaching of this subject until the child was eight, nine, or, perhaps, ten years old; (2) that there are no very grave objections to commencing somewhat earlier, providing active and varied methods are used, large type, and so on; (3) that, as to method, the Dale System works well.

I wish to append here some matters suggested by recent discussions, *e.g.*, Mr. B. Dumville's criticisms of the Dale Method, and by such experimental investigations into the reading process as are set forth in Huey's book *The Psychology and Pedagogy of Reading*.

Perhaps the most important distinction which the English teacher needs at present to draw is the one between reading aloud and reading silently, *and quickly*, for information. (Note the meaning of the Latin word for reading, *lectio*, from *lego*, I gather.)

When a child reads aloud it is excellent policy to insist on slowness (with, of course, occasional transitions to fast-ness when the passage demands it). Unless
Encourage the child read fairly slowly, he is likely to
Speed. read indistinctly. But there is another side to the question. Many silent readers read *fast*, perhaps even four times as fast as other readers.* Again, when an average student reads aloud, his rate is 66 per cent. slower than when he reads silently, the reason being that in the first instance the period of expiration is alone employed, while in the latter the period of inspiration of breath is available also. It is obvious, then, that we must encourage *speed* if we are to teach our pupils how to use silent reading efficiently, and thus enable them to collect information on a large scale.†

If it be said that slow reading (either loud or silent) conduces to the understanding of what is read, the reply

* Huey, Chapter IX.

† Fast reading is also said to be less fatiguing, owing to the larger sweeps of the eyes across the page. (HUEY, p. 33.)

is that much evidence on this subject points in the opposite direction. This last statement must not, however, be interpreted in the sense that all gifted people (scientists, etc.) read fast; they do not. But with average people it is found that quick reading is more likely than slow reading to be accompanied by intelligent grasp of the subject.*

The importance of encouraging rapid and silent work brings us back to the time-honoured question of the best "method" of teaching reading.

Recent researches by Huey, Zeitler, Messmer, Erdmann and Dodge, and others, give some support to the "Look and Say Method" which I dealt with rather summarily in *The Primary Curriculum*. We are told that the eye of the adult in reading a line of print makes several leaps along it, and that the actual recognition of letters and words takes place at the end of each leap, that is to say, when the eye is resting. There is no attempt to traverse the line letter by letter; nay, the eye can recognise four words (say) quite as quickly as four letters, sometimes even more quickly; and four long words often give no more trouble than four short ones. Even an enormous German word like *Aufmerksamkeitsschwankung* can be recognised in one-hundredth of a second; and there is some evidence to show that sentences themselves, if very familiar, can be taken in at a glance. In fact, the "Look and Say" Method is one which "we all of us come to in the end." Thus the question arises whether we should not use it more extensively than at present, even in the earlier stages, letting the child skip rapidly over many books, being "told" new words by the teacher, or guessing them from the context, or (occasionally) using orthodox phonic or spelling devices.† There is no

* Is this power, cause or effect?

† Dumville, *English Phonetics*. The last method should be particularly employed where a word is easily confused with another, e.g., bad, dad.

doubt, I think, that we should keep this aspect of the reading problem in mind. *Fast silent reading is a desirable acquisition, even if correct spelling and phonetics lag several years behind.* The eye, if we are to read fast, should be several words in advance of the speech—either vocal speech or “inner speech”—and the intelligent grasp of what has been read, and of what is about to be read, should, as it were, render the precise observation of actual words and letters superfluous, save when they are very unfamiliar.

Investigations go to show, however, that people differ somewhat in their way of reading even isolated words; “subjective readers” judge rapidly, and in somewhat haphazard fashion, from the length and visual shape; “objective readers” are guided by certain “determining letters,” especially the initial letters, and such other letters as project above or below the line. It would be premature, therefore, to be dogmatic in support of any one method of “teaching reading.” “We read by phrases, words, or letters, as may serve our purpose best.”*

Mr. Dumville has recently objected to Miss Dale’s Method on the ground that it confuses three things—(1) phonetics (the study of the mechanism of speech),

**Criticism
of the
Dale Method.** (2) elocution (the art of speaking), and (3) learning to read. “These three matters are practically independent of one another.” If a child can already speak well [(2)], the study of phonetics is unnecessary; if a child is to learn to read fast [(3)] and with the minimum amount of drudgery, phonetics will be a positive hindrance. Mr. Dumville admits that the Dale Method can be made interesting; also that children may learn to read well by means of it; but the question is whether they could not learn *more quickly* by another method; whatever does not help the process of learning to read rapidly, *i.e.*, of recognising a word at a glance and

* Huey, p. 116.

associating it with the spoken word and the thing, may be excellent for other purposes, but is not excellent for this.

Mr. Dumville thus arrives at much the same conclusion as some of the investigators above mentioned, and recommends that the teacher of reading commence by telling the class a story (awakening in this way their interest in books that contain similar stories), and then, while they point to the word in their books, read the story to them, encouraging them to "help her" whenever a word already seen recurs. A collection of familiar words may thus be made and be continually augmented. Spelling and phonetic analysis will come later, and mainly incidentally.*

The great point insisted upon by critics of the phonic, syllabic, and similar methods is that *a divorce between meaning and words must, at all costs, be avoided*. This divorce is at the root of the expressionless, artificial reading that everywhere prevails. If we are to sanction a temporary divorce *anywhere*, it should be between reading on the one side (the free, intelligent interpretation of symbols), and spelling and phonetics on the other (the acquisition of certain arbitrary images and reactions). With our present methods, the teacher is under a great temptation to employ the reading and recitation lessons for the purpose of teaching correct pronunciation and enunciation; these things, however, should be cared for (1) in special lessons, or rather, in short, five minute or ten minute periods, during which series of typical words, especially badly pronounced or enounced words can be carefully gone over; and (2) in *all* lessons involving speech and "answering," such as reading lessons, oral composition lessons, history lessons, etc.

I quite agree, therefore, that as soon as good oral composition, *i.e.*, good daily and hourly speech, has been achieved

* Some investigators are claiming afresh that we should teach not by letters, syllables, or words, but by *sentences*.

by our schools, the value of the Dale System may be less than at present. Of the two chief arguments in favour of it, namely, (1) that it teaches children to recognise, "build," or at least to "make good shots" at words, old and new, and (2) that it encourages clear speech, the second argument would cease to be pertinent, if good speech were acquired in some other way. The system would then have to rely upon the first argument. But however the verdict of modern research may go, education owes a debt of gratitude to the founder of a system which certainly enables the teacher to achieve several distinct ends with a large, if not a maximum amount of success, and within an atmosphere of joy.

I pass on to consider the reading lesson proper, in which the main thing to aim at is intelligent *grasp*, and, unless it is a *silent* lesson, intelligent *expression* of the meaning of what is printed.

O, the manifold pitfalls that beset the teacher! What is *intelligent* reading? Let us recollect, in
 "Expression"
 in Reading. the first place, that he has been expected to make his class recite arithmetical tables
 "intelligently."

Six *ones* are six,

(But) six *two's* (on the contrary) are twelve.

(While) six *three's* are (positively) EIGHTEEN.

(Unlike) six *four's* (which) are *twenty-four*.

Tables, he has been persuaded to believe, ought not to be "sung," ought not to be said rhythmically. In point of fact, there are whole volumes of statistical researches which prove to us that tables *ought* to be "sung" if we wish them to be learnt quickly, because the rhythmical form enormously aids the memory.

However, the teacher has attempted to make his children say the tables "intelligently," that is, with variations of tone

and emphasis corresponding to nothing in the tables themselves. "Intelligence" has thus come to be synonymous with certain voice tricks. When "intelligent reading" is demanded, these voice tricks are called into play, and the employment of them is called "reading with expression."

Of course voice tricks are necessary; but their employment should spring *from an intelligent grasp of the subject-matter*, not from observation of commas and other marks of punctuation. Would that all punctuation marks (together with rhythm marks in music) were temporarily abolished, so as to compel us to find the sense (or find the rhythm) for ourselves! We should not then insist, as teachers sometimes insist, on the voice being "kept up" after such words as "be" in the following sentence:—

"The knights looked at one another, and wondered who this strange knight could be, but no one knew save Sir Bors": nor necessarily after the word "trees" in the following:—

"One day we landed on an island covered with fruit trees, but we could see no natives. . . ."*

Similarly, in such a passage as the following out of *Henry V.*:—

"A sweet retire

From off these fields, where, wretches, their poor bodies
Must lie and fester";

though there is a comma after "where," my own feeling is that the voice should be falling in pitch until near that word, and reach its lowest pitch on the syllable, "wretch-," rising slightly on "-es." Nay, there are sentences in which we should actually "keep up our voice at a full stop"—I mean such a sentence as, "They rust in the air, and very quickly, too, if the air is damp."

* Several books used in school hardly ever employ a semi-colon, *e.g.*, Arnold Foster's *Citizen Reader*. Scott is also a great offender from this standpoint. Authors have enough worries, but if they thought their "commas" carried such significance as teachers imagine, they would never have another quiet hour.

We shall never obtain "expressive reading" until we think of the subject-matter firstly, secondly, and lastly. What is the writer or speaker driving at? What point does he specially wish to make? What word, therefore, should be emphatic?

"And this man
Is now become a god: and Cassius is
A wretched creature, and must bend his body,
If Cæsar carelessly but nod on him."

"god" is here emphatic; how are we to indicate this emphasis? By bawling, by employing a breathless whisper, by intercalating a pause before or after the word? Try each, and judge.

"Ay, and that tongue of his, that bade the Romans
Mark him, and write his speeches in their books,
Alas, it cried, *Give me some drink, Titinius,*
As a sick girl."

How many of our schools have ever attempted to imitate the feeble, quavering, high-pitched voice of the "sick girl," though here the poet has explicitly given the hint for our guidance? And how many schools that have adopted *David Copperfield* as a reader have ever attempted, in the key-hole scene,* to represent the actual whispers of the conversing pair?

Above all, there should be a cultivation of such arts as that of climax. Macaulay's *Horatius* has several examples.

"He enters through the river gate
Borne by the joyous crowd,"

is a magnificent culmination to the lines preceding; one can almost hear the frantic crescendo of applause as the hero staggers out of the water into the safety of Rome. Until our teachers have so acquired the art of voice control

* Chapter IV.

as to make a genuine octave of that glorious stanza, rising by stages from a lower *doh* somewhere near the word "bottom" to an upper *doh* on the word "enters," they cannot "teach reading" as reading should be taught.

We have seen that the charge against phonetic methods of teaching reading is that they cause a divorce between words and thought. With another warning against this danger, I will close this discussion.

The custom of dividing words into syllables for the purpose of teaching spelling and pronunciation may be justifiable on practical grounds, but the view of Professor Scripture and other investigators with the gramophone that "a division of the flow of speech into separate blocks termed syllables has not the slightest justification, or the slightest phonetic meaning," deserves to be noted. "A word is a continuous series of an infinite number of sounds." The same may be also said of parts of a sentence; words flow into each other without there necessarily being any cessation of motor and vocal activity. "The only division actually made in language is that into 'breath-groups'"; these do not, of course, necessarily coincide with the groups indicated by the printer's punctuation marks. It is, therefore, a great mistake to blame a boy for "stopping where there is no comma"; we often have to break up an unpunctuated piece into several "breath groups." Conversely, our attempts to make children enunciate consonants distinctly may lead to an artificially staccato style, as in "Put | on | your | hat," each word being sharply separated from every other. In normal speech this should not be allowed; as in French, there should be a *liaison* between each word: "Put on your hat." After the *t* in "hat," however, there is a definite "breath glide," indicating the end of a "breath group";† after the *t* in "Put on" there should be no breath glide; to

* Huey, *pp.* 134-36. Quotations from Scripture and Sweet.

† The reader can feel the breath being expired if he tests the matter.

employ one, staccato fashion, would be to destroy a "breath group." The inference for the teacher in districts where the pronunciation of medial and final *t* is often slipshod, is that there should be much phonetic practice of this and other letters, an exaggerated vigour being employed at first; but that much caution during lessons in reading, recitation, and oral composition is necessary in order to prevent this artificial emphasis being employed where it would be out of place, involving as it does the dislocation of natural "breath groups."*

We have hitherto lived in psychological darkness as to the best methods of teaching *Writing* and *Spelling*. "Spelling is best taught by writing words out," we have
Writing and Spelling. been told by some authors of books on school management. "Spelling is best taught by the eye," we have been told by others, whose disciples have dutifully forbidden children to move their lips during the spelling lesson.

I cannot discover that our psychological darkness has yet been dispelled to any important extent. But some researches have been made, and though others are likely to follow, and, possibly, to upset the conclusions derived from them, I think teachers should be made, to some extent, acquainted with the present position of the question.

In connection with writing, only one result stands out prominently. It is in curious and significant agreement with what has been discovered in connection with reading. We saw that a word is read by the adult as a *whole*, not as a series of separate letters; and we inferred that we ought perhaps to encourage (within certain limits) the "Look and Say" Method, which regards each word as a unity.

The similar question has been asked: "How many outgoing nervous impulses are necessary for the writing of a

* One minor matter is whether we should, in the old fashion, teach the order of letters in the alphabet. The answer is "Yes." For purposes of reference to dictionaries, catalogues, etc., the knowledge of this order is really important.

word? Is a separate impulse necessary for each letter in a word, or does one impulse control the formation of the whole?" The answer is found to be that, with most men, the latter is the case; with women (and a few men) there are several impulses for each word. With children who are learning to write there must be, of course, a separate impulse for each letter, or even for each stroke, but with practice these become grouped and controlled in one of the two ways above stated.

The practical inference for the teacher is not to keep children too long at the stage of writing single letters. As soon as is reasonably possible, let them write complete words.

With regard to *Spelling*, the burning question is whether we spell by the eye, by the ear, or by the hand; whether visual images, auditory images, or motor images are the most effective. Now, as some people are "visiles," some "audiles," and some "motiles," and most people are all three in differing degrees,* our *a priori* expectation would be that a mixed system of teaching spelling would be best. This is exactly the result obtained by the investigators.† We should look at words, we should copy them out, and we should articulate them at the same time, if we wish to spell them well. The visual memory image, however, is not valuable as being a controlling source of the spelling impulse, but rather as a standard of reference to which we appeal.

Cornman's researches in spelling should also be referred to. They appear to be conclusive against *spelling drill* as a separate subject, but they are equally conclusive against the notion that correct spelling can be picked up "unconsciously." Word forms must be brought into the focus of consciousness, and "he (Cornman) would provide explicitly for such focalisation, but would not devote a specific school

* Pure visualisers are about 5 per cent., pure audiles about 2 per cent. of the community, according to Netschajeff.

† *Eg.*, Lay and Meumann.

exercise to this task ;” the child, in fact, must attend carefully to the spelling of any word as it arises. I recommend the reader to compare this statement with what appears above in connection with the “Look and Say” method of teaching reading, and to determine whether there is any necessary conflict.

I now turn to the expressional side of singing. We have more than once been brought face to face with the sharp distinction between spirit and mere skill, between
Singing. meaning and machinery. Reading and speaking are primarily concerned with *ideas*; if nobody had any ideas, we should not need to speak or to read. But there gradually grew up these two great arts—speaking probably preceded reading by a hundred thousand years at least—and with their growth there grew up, as in all arts, sets of rules.

Now, we have seen that it is one of the most deeply rooted of man’s frailties to be constantly confusing *means* with *ends*. The miser does it, for example, when he says (or rather *thinks*), “Money for money’s sake.” The artist does it when he says, “Art for art’s sake.” The pedant does it permanently; and the close connection between the words *pedant* and *pedagogue* suggests that perhaps schoolmasters sometimes do it also. That is to say, they are in danger of teaching arithmetic, reading, and other subjects as mere barren arts, not as arts that are only valuable when they are meaningful. Why should anyone learn arithmetic or reading unless he means to use them, and loves to use them, daily and hourly, for the purpose of helping his own life, or the lives of others?

“Formal training” in any subject is the most wicked kind of training anyone can undergo. It makes* monsters, not men. Mere cleverness and skill are curses rather than blessings, unless used for certain ends. Our schools have

* Or rather, it *tries* to make. See the Chapters on Formal Training.

"taught reading" as an art, not as an interest or delight; and, in these days, we are rightly asking whether we have not made a mistake for half a century.

So with singing. We must, at all costs, save this noble subject from the "formal trainer." Ear tests, tune tests,

**Formalism in
Music.**

scales, clefs, and all the rest of the paraphernalia of music teachers must be put in their proper and very modest place. *Love of good singing* is the one thing to aim at in our schools; whoever loves to sing will probably, sooner or later, wish to learn what the music teachers have to teach. If he does not wish to learn it, he had better not be worried at all, but be allowed to hear, learn, and sing as many songs as he can in complete "ignorance" of all theory. If I could sing in a cracked voice a hundred good songs, enjoy the process, and wish to learn a hundred more, or if I could sit through Wagner's *Ring*, and just feel the majesty of his supreme genius, the main, though not the whole, purpose of music would be served in my case, even though I possessed no technical skill of a high kind.*

Of course there is a place for skill; there are bad ways and good ways of using the voice; there are intervals and clefs which we should practise or learn about if we wish to read music extensively. But song preceded the science of voice production and the theory of music, not merely by centuries, but possibly by milleniums. The writing down of music was quite a late art, just as ordinary writing was; and very possibly, like ordinary writing, it will not last another century. The potentialities of the phonograph, telephone, etc., are so enormous that the younger people at present on the earth may live to see the abolition of the newspaper, the modern printed book, and the musical score

* "'Are you musical?' 'No; I neither play nor sing.' But if you can read and listen, there is no reason why you should not be more musical—a more genuine lover of music—than many of those whose musicianship lies merely in their fingers or vocal chords." KOBBE, *How to Appreciate Music*.

in their present form. If he is interested in such speculations as these last, the reader should turn to Mr. Wells's *Tales of Space and Time* and his other books, but I hope I have made my point clear, that music (like speech) is primarily a matter for the ear and the voice, and not a matter for the eye.*

One consequence of this is that the old-fashioned *singing by ear*, being enormously important, should not be pushed out from our schools by instruction in musical technique. If the acquisition of the latter, besides *enabling* the child to acquire a repertory of songs, also *induces* him to do so, and to continue doing so, all is well; the *means* have led to the *end*. But if technique stops at technique, and the boy, twenty years after he has left school, has never sung anything, never learnt a single new song, except of the pantomime variety, never opened a song-book, never been to a concert, clearly his skill has been thrown away. Far better if he had been taught fifty good songs by ear, and had never let a day pass without singing one to the joy of himself and his companions.† The acquisition of musical technique *may* result in the creation of a formidable barrier between music and the soul, by creating the impression that no one can learn a song except after a desperately dry wrestle with certain printed signs.

Stress on mere skill has not only the danger of destroying the spontaneous interest in music for its own sake, it has also the disadvantage of making music expensive, and therefore inaccessible. Now this is a crime against civilisation and humanity. Everyone who has a voice and a pair of lungs has all the musical apparatus really necessary for the cheering of himself and his associates. If, however, he imagines that music resides in expensive books he will come to the

* See also Mr. Millward's remarks in *The Primary Curriculum*, pp. 362-9.

† Mr. Millward tells me that he once heard a butcher's boy whistling Gounod's "Come unto me" while going his rounds.

conclusion that it is not for him; or, at any rate, that the music hall is the cheapest place at which to get it. What a trade has been done by music halls, what a trade has been done by the publishers of "penny dreadfuls," just because our schools have had wrong views of singing and reading! Verily, the "dogma of faculty training" has much to answer for! And yet, teachers have been known to say that educational "theories" do not matter!

At all costs, let there be in our schools much talking and arguing about songs, much dropping of hints about songs, much going mad over songs, and—above all—much learning of songs. Let there be also, of course, enough training in technique to give the power to acquire unknown, or partially known, songs, and as much voice training as the limits of school time allow, especially where voices are artificially raucous. But the main thing is interest in the songs themselves; and I sometimes doubt whether any sane, unprofessional person (unless dowered with unlimited leisure, which he must employ somehow) should ordinarily look at a page of music, except for the purpose of becoming more fully acquainted with some piece or some composer already known and admired, or, at least, heard or heard of appreciatively. The principle is much the same as with the early teaching of reading; the child should want to read because he has already been told a story, and wishes to know more about it, or to read another story of a similar kind.

If this contention be valid, it will have considerable influence on school arrangements. I doubt whether it would sanction the practice of making the music lesson simultaneous for all classes of the school—unless, of course, all classes form one united class for this subject. What a lack of economy, as well as of comfort, the simultaneous plan involves! Here are four or even more classes, all singing different songs, and singing them *in opposition to each other*. No doubt they are acquiring skill, but that, as I have hinted,

should be the secondary rather than the primary consideration; the primary consideration is the appreciation and the power to sing a vast number of good songs.

Now, suppose that the music lesson takes place in each class at a distinct time. The songs sung in one class are heard through the partitions by five other classes, and can therefore be subsequently learnt with comparative ease. Instead of a strenuous, and perhaps painful, struggle to learn a few "new" songs each year, the process will be easy and joyous; nay, time will actually be set free for the teaching of correct voice production and other matters.

Another plan, even more desirable and economical, is to group together several classes, notably the upper ones, for the singing of songs; separate lessons on technique may be given to each class in addition, but that is not now my point. The words of the various songs should be supplied to each boy, either in book form or upon sheets of paper; a single foolscap sheet might have six or more songs, and new sheets, carrying new songs, can be added from time to time. Suppose the time is the beginning of the school year; Standard IV. is promoted a class, and each boy is provided with the sheet of words. He already half knows the tunes having often heard them sung in the school; and now in a very few lessons he is able to pick up the whole repertory of the upper class merely by ear. These songs he will sing, "off and on," for three years to come, not merely for a solitary year, as at present; they will thus become his possession in a unique way. But even more important is the fact that he learnt the songs pleasurably.

There is no reason why each school should not have its own "school song." This need not necessarily be peculiar to itself—a good song is too valuable to be private property—but it should be constantly recognised, and treated as a summary or expression of the school spirit. It should be referred to, and appealed to, when its moral

influence is needed; and on all occasions of importance, *e.g.*, when the school “breaks up” or reassembles, it should be treated with special honour; for example, some ceremony might be constantly associated with it.*

One result of the divorce between music and the technique of music—between song, on the one side, and time and tune

“Time,”
Inherent or
Extraneous?

on the other—is the extraordinary attitude taken by some teachers (women particularly, so far as information goes) toward musical “time.”† I do not know whether women are

naturally worse keepers of rhythm than men—they are said to be worse at arithmetic, and one school of arithmeticians traces the idea of number to the sense of rhythm—or whether the weakness is due to the fact that musical posts are monopolised by men, who thus have inducements to study and teach the subject thoroughly and enthusiastically; but certain it is that many women teachers, otherwise very capable, are alleged to have little sense of rhythm; they seem to think that the “time” is something externally imposed upon music, not something inherent in it. To ask “What is the time of this piece?” or not to feel that the time of the piece can be one, and one only, is to confess oneself no musician. It would not merely be unusual for “God Save the King” to be sung in $\frac{4}{4}$ time; it would be absurd, horrible, impossible; yet there are many people who would have to look at the printed music before they would be certain of its time. Nay, sometimes the time of a promising piece suddenly changes or collapses in the middle, the class and the teacher being quite unconscious that the

* The use of a ritual with musical *leit-motifs*, associated, Wagner-like, with certain ideas, here again suggests itself. The school of the future will be simply bathed in music from morning to evening. The philosophy of the bugle call, not to speak of the philosophy of the tone poem, has yet to be learnt, and will some day be learnt by our educationists.

† There is no denying that women teachers are, in many subjects, far more skilful than men. The words of this section must therefore be interpreted in the light of that frank admission.

strong beat is falling where the weak beat should fall, just as if we wrote:—

: d | d : r : t₁ | —., d : r : m | m : f : m |
 God save our grac- ious King, long live our no-

Whether there is an inherent defect in the musical make-up of some of our brains, or whether the frequent lack of the sense of rhythm is due to some such cause as the one above mentioned, it is probable that the trouble has been enormously aggravated by the “time tests” commonly employed, which usually contain no inherent “rhythm” at all. When they do, it generally conflicts with the ostensible rhythm, and the children tend to follow it in preference to the latter, much to the poor teacher’s disgust. The tune tests, I think, have an equally demoralising effect. The first few notes may naturally fall into a rhythmic arrangement (three pulse or four pulse), but the next few are almost certain to destroy this, and thus to uproot all faith in the inherency of time.*

Immensely important is the employment in school of a good pianist. Frequently child pianists are encouraged to accompany the marching on the pianoforte, but this plan generally results in the establishment in the minds of several hundred individuals of a pernicious standard of playing. It is thus a vital point in the organisation of a school that at least one competent musician should be on the staff, and that his services should be constantly requisitioned even if, to effect this, he have to be set free from certain other school duties.

This leads me to a last remark on school music. Why should the *impressional* side of the subject be so ignored? Why should the “singing lesson” be always a lesson in which

* A similar tendency, operating equally disastrously, is found in the teaching of poetry. Rhythm is being deliberately destroyed in many of our English primary schools. See *The Primary Curriculum*, pp. 75-6. The story goes that some of the mid-Victorian inspectors, “keen” on horribly difficult time tests, earned their pensions by conscientiously destroying rhythm in every school they visited. Of course the “sense” of a piece of poetry or music has its claims also; but rhythm is primary.

the pupils do the singing? Is this the way in which musical taste is created?

I believe that in the centuries to come many "music lessons" will take the form of visits to parks where a band or choir is performing. At any rate, I am quite sure that we shall never make our slum boys love music until they *hear* music. At present they hear their fellows' and their teachers' voices, and that is all. Impression must precede and guide and improve expression.*

But here I am again discussing "impressional" matters which were relegated to Chapter VIII.! I must stop. To the expressional subjects discussed in this chapter the remainder of the school time—10 hours†—has to be assigned in proportions which are not easy to determine. Convention will probably decide the matter by assigning $2\frac{1}{2}$ hours to handicraft or domestic work, 2 hours to drawing, 1 hour to singing, and the rest of the time to composition, grammar, phonetics, reading, spelling, and writing. Of these, phonetics will only be taught in the lower and grammar in the higher classes, while composition, in oral or written form, will prevail from the bottom to the top of the school.

And thus we obtain a time-table of a fairly up-to-date character, but one upon which, I doubt not, our children's children will some day look with amused contempt.

* The impressional side is quite as much forgotten by "expressional" teachers (manual trainers, etc.) as the "expressional" side by teachers of geography and history. The story of the town boy who, on tasting a really "fresh" egg for the first time, complained that it hadn't so much flavour as other eggs, is worth remembering in this connection.

† Or 10 hrs. 25 min. if the morning registration is reckoned in the 3 hrs, 20 min. of the opening lessons.

CHAPTER X.



Concluding Notes on the Curriculum.



OUR rapid survey of the chief subjects of the secular curriculum has now been completed. I have made no attempt to be exhaustive, but only to emphasise such leading aspects of each subject as are in constant danger of being overlooked, and to suggest, in some cases, how very little is the amount of established educational truth to which we can refer. Some years ago I made the reckless statement that there was hardly anyone in England—not the head masters of our great public schools, not His Majesty's Inspectors of Schools, not the most prominent members of the National Union of Teachers—who was in a position to feel positive upon the majority of educational topics. I probably gave offence; but the "reckless statement" was the truest word I could possibly have spoken. No one is a friend to education who lays down the law dogmatically on matters where no law is at present discoverable.

One or two broad principles are, however, gradually fighting their way forward into recognition, and it behoves every teacher to ponder them and to put them to the test; one dare not say, "accept them," because the exact extent of their validity is not yet known.

There is first the principle of "correlation." Subjects should be made to assist each other, so far as this assist-

Correlation. *ance is natural, and not perfunctory or academic. "Concentrations" and "correlations" around one subject* tend to be artificial, if carried out too persistently and too comprehensively, but they always have suggestiveness, and are sometimes to be strongly recommended when their scale is not too great. Thus it would do a class much good to group all their work for a few days around a subject like geography, working arithmetical problems that bear on this subject, following up the historical problems suggested by it, making a geographical model in clay, and so on. I cannot but think that enlightened teachers should occasionally ask permission to carry out experiments of this kind, the ordinary time table being temporarily suspended. Boys (and, perhaps, the teacher, too) would realise more vividly than they do the mutual relationship of various subjects, and they would get good training in "research" of a humble but valuable kind.*

"Concentration" around one subject does not, however, present itself as an ideal plan, however useful it may be on occasions. The best type of "concentration" is around *the whole group of knowledge subjects, naturalistic and humanistic (i.e., the subjects dealt with in Chapter VIII).* These should form the core of the curriculum, for it is these that feed and enrich the mind. But though they are "knowledge" subjects, they should be in a constant state of transition into "motor" subjects; "knowledge" becoming "action," and "action" aiding "knowledge"; "impression" passing into "expression" and being clarified and confirmed in the process. I may add that very few teachers have yet had the courage to collect materials from one lesson and reserve them for treatment in another; for example, to deal with the numerical

* See the lengthy discussion of such proposals in Chapter X. of *The Meaning of Education* (Vol. I. of the present series).

details of history during the time devoted to arithmetic (*e.g.*, Find the average length of reign of the English kings since William the Conqueror; Find how long ago Sennacherib's invasion of Judæa took place), or during the same lesson to deal with the prices of the materials used in needlework. Even the greatest stickler for the time table would not disapprove of this.

We see, then, that the three most necessary reforms in the curriculum are (1) enrichment on the "knowledge" side, (2) enrichment on the motor side, and (3) as intimate a correlation between these two sides as the teacher can possibly establish.

I pointed out in a previous chapter* that the teacher might adopt an "over precise," an "under precise," or a "reasonable" attitude towards the time table, and I raised the question whether the time-table could not be so framed as to allow of and encourage reasonable freedom, such as is absolutely necessary if the teacher is to correlate one subject with another. If during an oral composition lesson the use of writing materials is absolutely forbidden, if during a drawing lesson the teacher is prohibited from referring to botanical facts bearing on the leaves which the children are drawing, useful and natural opportunities for instruction are being neglected; the teacher is divorcing what should be kept together. On the other hand, wilful or careless deviations from the school arrangements are very objectionable. We must try to steer between absolutism and anarchy.

The best plan probably is to keep the three or four leading groups of subjects unalterable, while allowing a good deal of option as to what special portions of those subjects are being studied. Thus "English" should include reading, writing, spelling, oral composition, written composition, recitation and literature. The *exact* amount of time for English might

**Keep the Main
Subjects
Unalterable.**

* P. 36.

be fixed by the time table, and the *approximate* amount of time for each of the subdivisions be also stated; but the teacher might be allowed to alter these approximate times when necessary, while not being allowed to diverge substantially from "English."

An important question is whether the time table should be on a synchronous plan, *i.e.*, whether the same subject should be taken at the same time by every class in the school.

A synchronous plan would appear to be absolutely necessary if the head teacher wishes to have a double or perhaps triple basis of classification. For example, if a **Synchronous Plan.** boy is to take arithmetic in Class II. and English in Class III., these two subjects will have to be taught at the same time in those two classes. Now some such free system appears to be extremely necessary,* if we are to get the most possible out of our boys and girls; consequently a synchronous system seems desirable for the two (or three) subjects employed as a basis of classification. It is not necessary, however, for other subjects, and for singing it appears to be especially undesirable.†

How long should the various lessons be? The answer to this question depends on two conditions, the age of the children and the methods of teaching employed.

For young children, lessons should be very short; and by "young children" I mean not only those in our infants' departments, but all below the age of twelve. **Length of Lessons,** In many schools the lessons are disastrously long, the teacher imagining that an actual economy of mental energy is effected by having as few changes as possible. We must remember that a sermon of thirty minutes' duration, unless exceptionally brilliant, seems unbearably tedious, even to adults, and yet for children time goes far more slowly.

* See pp. 322, 326-7.

† See p. 122-123.

Much depends, however, upon the second consideration, the teacher's methods. A whole hour, perhaps even two hours, would not be an excessive time for a subject treated in a varied way. A two hours' lesson on history, for example, would be tedious to the last degree if the teacher did all the talking, and the pupils had merely to listen; but if he gave a lecturette of twenty minutes, during which he aroused the children's interest in the subject, and suggested certain problems for solution; if they then made an abstract of his lecturette (twenty minutes more), turned to reference books for solutions of the problems raised (forty minutes), and then, finally, discussed their solutions with the teacher (last twenty minutes), two hours would pass quickly. Thus, it is quite impossible to say dogmatically how long a lesson should be; everything depends on its nature.

But upon the length of one kind of lesson recent research has thrown a definite light. Assuming that "recitation" is

Memory Work. a distinct thing from "literature" (a rather absurd assumption, by the way, for it should be an integral part of that subject—an expressional side of it), the common practice of assigning a single weekly lesson to it is a bad economy of time. A poem of reasonable length is not only best learnt as a whole, a fact already pointed out,* but it is best learnt by being repeated on successive days rather than by being concentrated on one day a week. The practical inference for the head teacher is that either about ten minutes daily should be definitely assigned to "recitation," or the subject should be regarded as a part of the ordinary "English," and thus be reverted to at frequent, though not necessarily at regular intervals. Need I add that during the earlier lessons the teacher, not the class, should do the reciting; and that printed copies of the poems should be available for every child, though not, perhaps, during the first two or three lessons?

* P. 96; see also p. 238.

A little phonetic drill may possibly be associated with the daily ten minutes of recitation, words like *nests*, *kept*, etc., being said over with the maximum possible amount of distinctness. I suggest, then, that fifteen minutes' recitation and "word drill" may well find a daily place on the time table, though ultimately the recitation should be merged in literature and the "word drill" cease to be necessary. Even in the midst of other lessons a little drill of this kind (the children standing) may now and then be intercalated for the sake of change, but more probably breathing exercises or a song would be preferable. Physical gymnastics are tiring, and should be employed only with considerable caution when a class is really fatigued.

The truth appears to be that school hours as at present employed are too long, and most medical men would urge a considerable reduction. Such experiments as have been made* seem to indicate that, as in factories so also in schools, just as good results can be obtained with shorter hours as with long. Much time is wasted at present owing to weariness and lassitude on the part of teacher and pupil; shorter hours would involve more vigorous work. This, however, is not our present concern, as the English teacher has no power over school hours; his power can only be exerted in the arrangements of the time table. The two facts he should keep in mind are that as lessons have generally been too long and sedentary they should be shortened and rendered more varied; but that they should not be made so short as to prevent a child from "warming up" to a subject, *i.e.*, of getting the requisite "brain centre" well to work.

One difficulty which the framer of a time table has to face is the fact that playground noises may gravely interfere with oral lessons. Thus, while the boys are playing, the teachers in the girls' school may have difficulty in making themselves heard. If possible, therefore,

Difficulties.

* See O'Shea's *Dynamic Factors in Education*, etc.

the lessons which fall at this time should be silent lessons—writing, drawing, clay modelling. Still better would be the plan of having the recreation interval simultaneous for all three departments, but this is not always possible. The matter is one for the careful consideration of the head teachers at their annual conference; a policy of give and take is most necessary in some cases.

There are still other considerations to be taken into account. Most experiments on fatigue point to the conclusion that

**Fatigue
Problems.**

the morning is better than the afternoon for hard intellectual work;* this would dictate that arithmetic should come early in the day, while singing and story-telling should come towards the end. Motor subjects, like writing and needlework, when largely mechanical, are easy, and might also come towards the end of the afternoon; but another consideration here intervenes, these subjects demand good light. Of course, when being *learnt*, writing and needlework are hard subjects, demanding very concentrated attention; with the acquisition of facility, however, the pupil's mind is set free for other tasks, and the mere writing or needlework ceases to be a severe strain. I suspect that many of our other judgments on subjects as "hard" or "easy" will have to be revised as our methods change: if, for example, arithmetic became more practical and history more problematic there would be little difference of "hardness" between them; probably, indeed, history would become the harder of the two. Such considerations must be kept in mind before we decide dogmatically upon placing the "hard" subjects in some special part of the time table. A safe rule is to alternate motor subjects with non-motor, though, as I have already pointed

* This is certainly true under normal conditions. But there are "night workers"—those who work best (probably as a result of habit) at night. Moreover, it is just possible that many slum children who come to school after breathing for the whole night the vitiated air of a bedroom with closed windows and six or more inmates, may actually be fresher later in the day than in the morning. These matters require more investigation than they have yet received.

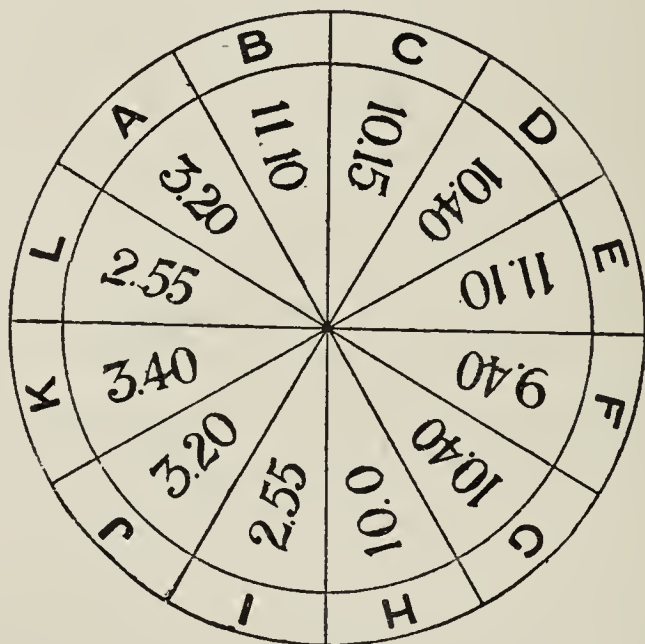
out, the ideal school of the future will largely abolish the distinction between motor and non-motor subjects.

In the framing of the time table, surprisingly little use is made of a rota system. Each day has its fixed work, all Tuesdays, for example, are like each other.

A Rota System.

No doubt this plan has many advantages, and especially lends itself to official oversight; but it has at least one disadvantage. If a holiday occurs, or any sudden dislocation of work, a session falls through, and thus certain subjects lose their share of time, perhaps a whole fortnight may elapse before the subject (*e.g.*, singing) is resumed. By a rota system, on the other hand, the subjects would be taken in a regular order whatever happened.

The plan, however, would introduce more difficulties than it would remove, and when, as in London, there are certain subjects taught at "centres," and therefore on fixed days, the rota plan would seem an intruder. But it has a certain limited value.



A subject like physical exercises especially lends itself to the arrangement. It is a little unfair for the same class to occupy the playground at, say, the best time of the day, or the worst time, during a whole year. Accordingly, a rota system may be adopted—a cardboard wheel, with spaces

cut out for the observation of the numbers beneath, may be hung up by the side of the ordinary time table, in order to indicate to each teacher his weekly time for physical exercises. The wheel is moved on one or two points each week, and as the time changes for each class a different subject (history, arithmetic) is cut each week. (Diagram.)

It is unpractical, I suppose, and somewhat foreign to the matter in hand, to discuss a rota plan as applied to school attendance in general; and yet there are two very sound arguments in its favour. Suppose half of the school children came to school at half-past eight and the other half at half-past ten, it is obvious that the classes in several subjects could be half the present size. In those circumstances it is quite possible that far better work than at present could be done, and that the customary three hours' session could even be reduced to two without the least loss of effect. Clearly, also, this plan would react upon architectural arrangements; smaller school buildings would suffice, and portions of our present schools would be available for the education of half-time adolescents.

Two other matters require a passing notice. When children come from homes which provide inadequate and unhealthy sleep—when the evenings are spent in the streets and the nights in a closed and crowded bedroom—the question arises whether the school should not assign on its time table a definite period for sleep. Something of this kind is already done in infants' schools. Difficulties are obvious, but the matter is sufficiently important to be noted. Need I add that children should not be awakened in a startling manner?

An "open" or "optional lesson" appears on some time tables. In schools where the broad elastic principles above described are in force, such a lesson seems unnecessary, but, wherever rigidity prevails this device is a boon to teacher and class.

CHAPTER XI.

Teaching Methods.—I.

THE older books on school management devoted considerable space—frequently the greater part of their space—to “teaching methods.” Great stress was laid upon such rules as “From concrete to abstract,” and it was believed that once the student had mastered these he would be able to apply them without much difficulty to the teaching of arithmetic, history, and other subjects.

More recent books, however, the present one among them, are showing some distrust of “rules and methods,” which, having proved themselves dangerous in many arts, are likely to be also dangerous in the art of teaching.

Wagner's *Meistersingers of Nürnberg* is the supreme expression in music of this sense of danger; rules tend to pedantry when they are employed by men devoid of genuine enthusiasm and inspiration. The two great things are for the teacher to know and love his subject well, and to know and love his pupils well; neither of these alone will be quite adequate; together, however, they will render him almost independent of “rules.” Not that he will defy such generally excellent rules as “from concrete to abstract”; he will simply act on them as a matter of course, in most cases; and when he ignores them there will be a good reason for doing so. Rules are made for man and not man for rules.

The school management book of the future will lay far more stress upon the subject-matter of the various lessons

than upon "rules" for teaching. In times past much of the subject-matter employed in schools was unsuitable; the attention of the children had therefore to be artificially stimulated; hence the promulgation of sundry rules and maxims for the teacher's use. But once we have based our curriculum on sound foundations, learning will go on almost spontaneously, and the main task of the writer of text-books will be to show the inherent interest, fascination, and significance of each school subject, confident that when the teacher feels these things his pupils will begin to feel them too, and will acquire such a "passion" * for nature, for knowledge, for music, or for books that life will be ennobled. Still, certain of the common rules for teaching deserve a passing notice, and this I propose to give.†

"Learn by doing," a rule upon which the Fröbelians lay great stress, may be interpreted in a narrower or in a wider sense. In its narrower sense it is an invitation to teachers to employ the "muscle memory," in addition to the memory for sights, sounds, and words. A child who has *acted* a scene in history or in drama, who has drawn or has moulded in clay a boat or a fruit, has acquired a more intimate knowledge than is possible in any other way. We must also never forget that some pupils are predominantly "visile," some "audile," and some "motile." (Vol. II., pp. 323-25.) *

The maxim "Learn by doing" can even be used in a wide "heuristic" sense; the boy who has "hunted up" a subject in a series of books or during a number of Saturday excursions is not likely to forget either the results of his search or the search itself.

The maxim "Learn by doing" should never, however, be interpreted to mean that the teacher has no function—that

* See Chapter III.

†I have gathered some suggestions for this chapter from Professor Welton's *Principles of Teaching*.

he cannot drop stimulating hints, or implant far-reaching ideals. Nor should it mean that the performance of some meaningless routine task is of great educational value. The navvy or the mechanic who from morn to night is engaged on some simple mechanical duty—carrying sacks from ship to shore, or moving the handle of a labour-saving contrivance—is not “learning by doing.” There must be significance and interest in whatever is being done if we are to call the process “educative” in the full sense.

The inference for the teacher is that he should make his knowledge subjects practical, and make his practical subjects significant. In other words, cognition and volition (two of the three recognised aspects of the mind’s activity) should not be regarded in separation from each other, nor, indeed, from the third aspect, emotion or feeling. “Action” should “spring out of the circle of thought,” and the “circle of thought” should produce results in “action.” The whole “personality”—of which so much was said in the second chapter—will thus be engaged; education will no longer be the futile, elusive thing it has often proved in the past; it will be a facing of problems, an introduction to work, as well as an exaltation and enrichment of life.

“Draw everything out of the pupils” is another rule of which much has been heard in times past. In practice it

Questioning resolved itself into an excessive employment of “questioning.” I have already pointed out* some of the absurdities to which this excessive employment has led; the state of suppressed irritation, resulting in random guessing, to which it reduces the class; and the strain which it places on the teacher who is called on to frame a new question every ten seconds, and is quite conscious that most of the questions are atrocious. *One really good question a lesson would often be ample; but the*

* Vol. I., p. 200. Vol. II., pp. 52-3.

truth is that really good questions are hard to frame and can rarely be framed on the spur of the moment.

Good questions, in fact, need something of the careful preparation which the barrister makes when he has to cross-examine in a court of justice; and they need, too, for the checking or control of the restlessness which questioning induces, considerable powers of discipline on the teacher's part. The weak teacher always shows up worst when questioning. This is the kind of thing that may happen: The class is parsing a sentence, "Winter days are shorter than summer days." "What is the 'doing-word'?" * inquires the teacher. "Days," "Shorter," "Shorter," "Shorter," come from various parts of the class. The teacher, with indignation in every tone, asks, "Can the days '*shorter*'?" All reasonable boys would reply, "No, sir;" but these boys are not reasonable, and the replies are not unanimous. "No," "Yes," "Yes," "No." "You said 'Yes.' Tell me how the days can *shorter*!" Silence. "Why did you say they *could* shorter, then? All of you, Can the days *shorter*?" "No," "Yes." "Well, I must tell you."†

Yes, systematic questioning is really very difficult indeed, and even the framing of a single question needs care; the

Bad Questions. question may so easily be defective in its form. "If a thing breaks easily, what do we call it?" Answer, "Brittle." The danger here is that most young children will regard "brittle" as a noun.

Again, there is the danger of a question being ambiguous. Even the most capable teacher may have to wrestle in this wise with geography. "To give us productions useful for food, what sort of weather is necessary?" The answer expected is "Favourable"; but that is a somewhat unfamiliar word, consequently "Temperate," "Rainy," "Sunny," and various

* Those uninitiated into this Hegelian jargon may be informed that *verbs* are "doing-words" and nouns "being-words."

† I quite agree that days *can* "shorter," for boys whose enunciation bad. "Shorter" and "shorten" must be practically the same.

other disappointing replies are forthcoming. The fault here is with the ambiguity of the question. So also with such a question as this: "Why should India have such an important sea-borne trade?" It is simply impossible to answer this question to the satisfaction of the questioner; various answers, all more or less to the point (or wide of the mark), are possible; *e.g.*, "Because of the Suez Canal"; "Because it has a large sea coast." Or again, "Suppose a wind blows over the Atlantic Ocean, what sort of a wind will it be?" Answer expected, "Damp"; answer obtained, "A very rough wind."

Such questions are really of very little service. There is an awful resemblance between them and the one which Flachsmann* hurled at his pupils: "What does marriage lay for the family?" (Answer expected, "The foundation.") The tendency in such cases is for the pupils to ask themselves, "What does the teacher expect?"

Another type of bad question is the *leading* one. "Will the answer be less or more if we do the sum that way?" "More." "And do we want it more?" Inevitable answer, "No, teacher."

Obviously the answer is "suggested" to the class by such questions as this. Now the whole subject of "suggestion" is receiving a large amount of attention from psychologists, and every teacher should acquaint himself with the results of this experimental work, because it will, to a large extent, drive the ordinary type of questioning out of the school (and out of the courts of justice) before many years, or at most decades, have elapsed.

Among Binet's experiments in Parisian schools was one in which he showed, attached to a card, a group of objects (button, small picture, ticket, etc.), and then
Suggestion. directed that the details of what had been seen should be written down. The button and other objects

* See pp. 92, 93.

were found to be, for the most part, correctly described. But if another plan were adopted, and the observer were asked, "How was the button fastened to the card?" entirely wrong answers were given; for example, "Fastened by a string (white, black, blue, etc.)." *The question, though apparently quite innocent, had suggested the answer.* The button was actually not fastened by a string at all.

Again, the *form* of the question was found to exert a great influence on the answer. "How is the button fastened?" was less suggestive than "Is not the button fastened?" and still less suggestive than "There are four holes. What is the colour of the thread that passes through them?"

Questions that can only be answered by "Yes" and "No" are not usually desirable, because they conduce to guess-work; the child has just as good a chance of being right as of being wrong. So long, however, as these questions are not regarded as tests of knowledge, but merely as rhetorical devices to carry the class along with the teacher, there is no harm in using them. A slight use of the elliptical question ("Calcutta stands on the ——?") is unobjectionable, especially with a very timid child, who is afraid of hearing his own voice: but, on the whole, this method of questioning is not desirable. Again, though the notion that all answers should be in sentences represents a true conviction that we should encourage fluent and copious speech among our scholars, there are various ways of doing this, and to insist upon answers of an artificial kind is bad policy. Good English is not necessarily formal or literary English; it may be colloquial.

Good questions can be of various kinds. There is the sudden, snippety, simple question intercalated in the midst of the teacher's graphic exposition ("Let me
Good Questions, see, what was the inventor's name?"), merely serving the purpose of making the class feel that they are taking a part in the work. Sometimes, when a class or a

pupil needs a momentary arousing, a whole series of such trivial and purely mnemonic questions may be hurled forth, and here speed may be insisted on. Speed is not always, (for example, in mental arithmetic,) indispensable in answering questions.

But we should set fewer "questions" of the usual type, and far more "problems"—problems that will take some little time to solve, and will provoke debate in the process. Do not set a series of questions as a kind of ritual to be piously gone through. Wait your opportunity; wait until you see the possibility of stimulating, aggravating, delighting your class with a question involving real thought and therefore real pleasure. A biblical reference to the "sand on the sea-shore" prompts you to ask, not, "What do you mean by sand on the sea-shore?" but, "Do you think the Jews ever saw sand on the sea-shore?" You are certain to get the answer "No" from some of your pupils; others will, however, recall the position of Palestine on the map of the world, and will be able to make a more or less sensible answer, the whole reality of their "geography" instruction being put to the test.

"I heard the water lapping on the crag
And the long ripple washing in the reeds,"

said Sir Bedevere. And the one and only question for the teacher is not, "What do you mean by 'lapping'?" or "What do you mean by a 'ripple'?" but "Did Sir Bedevere tell the truth?" *Of course* he heard the lapping and the ripple; what he said was correct; but—"Did Sir Bedevere tell the truth?"

Again, a series of questions that will provoke real thought (even though the teacher may himself refrain from giving a very definite answer) can be based on the history of Joan of Arc. Her life was one which still remains pregnant of great issues, as any reader of Chapter II. will divine;* and if, instead of the usual superficial treatment,

* Culminating visions at age of 16; burnt at 19!

some of these great issues are raised—of course, in a senior class only—a new interest in the moral, civic, and theological aspects of Joan's life will be felt. "Do you think her visions were *real*?" The answer to that question will be a commentary on the English patriotic policy, which included Sluys, Crécy, Agincourt, and Verneuil among its triumphs, and closed with the fall of Calais.

Again, the ridiculous description of the Puritans (repeated again and again in school history books), as people who objected to the ring in marriage and the sign of the cross in baptism, seems to the class singularly lacking in helpfulness when a questioner asks, "Are there any Puritans *now*?" And if the questioner should happen to be a Puritan himself (of the Bernard Shaw type, or any other), he and his class will have an interesting discussion before them.

Even the element of the bizarre is unobjectionable in a question provided it really stimulates thought and discussion. After he had heard a class recite a passage from *Julius Cæsar*, and had ascertained from them that the hero of the play was also an invader of Britain, a certain inquisitor would blandly inquire, "Which event took place first, the invasion of Britain or the events of the play?" Invariably a few children would be found who would date the assassination first; if this number was less than ten per cent. the teacher was almost certainly an intelligent one; if more than thirty per cent. — (?) The same inquisitor would mention that the two best Russian generals in Napoleon's Moscow campaign were called by the names "General January" and "General February," and ask the class why generals with such unusual names were able to do so much mischief to Napoleon. Here, again, stupefaction or far-fetched conjecture would naturally prevail with many boys, but a few would see the point, and the percentage of these would be some indication of the teacher's power of stimulus.

Of course, in addition to questions of the kind above referred to—straightforward or bizarre—there should be “research questions” involving some time for their solution, and the use of sundry books. And again, in subjects like mathematics, there is no harm and much good in the teacher building up a demonstration by means of a logical series of questions, in Socratic form.

To a limited extent formally, and to a considerable extent casually, the children themselves may be encouraged to ask questions; the formal questions being, perhaps, best directed to the class, and the casual ones to the teacher. On the whole, the casual questions—those that spring up spontaneously out of some contradiction or mystery that meets the child in any lesson—are likely to be more valuable than those more formal ones that are forthcoming from a teacher’s invitation. Still, even the latter type is valuable, because it is likely to reveal to the teacher whether his methods have been fully successful. It is encouraging, after we have given an eloquent lesson on the capture of Quebec and have invited questions, to be asked, “How did Pitt feel when he heard the news?”; it is disappointing but instructive to be asked, “Please, teacher, who was Quebec?”

“From concrete to abstract” is, on the whole, a sound maxim, and it has done much to make our teaching of such subjects as arithmetic satisfactory. Oranges, apples, etc., are now the stock-in-trade of the arithmetic teacher of Standard I., and there is no doubt whatever that a child should pick up its numerical terminology through observation of the objects of the external world. Real pints, yards, etc., should also be in constant practical use.

It is difficult to say, however, when “concrete” numbers should be dropped and “abstract” numbers be employed. Walsemann, as we have seen already, boldly contends that

dots are better than oranges, apples, etc., as giving the mere idea of number, without the distractions of colour, size, etc.; and possibly we have, in years past, overdone the employment of the "concrete." On the other hand, dots are, if not "concrete," at any rate on the border-land between the concrete and the abstract; and to advocate their employment is not to revert to the purely verbal and meaningless arithmetic teaching of a century ago. Walsemann's argument is that the child needs numerical ideas and a numerical terminology, and that once these are acquired from dots, they can be applied to apples, oranges, and whatever other objects we choose to employ. "From concrete to abstract, and then back to the concrete," would be a very good rule in many cases.*

In the case of nature study and science, the argument for the "concrete" is stronger. There is much doubt whether abstract "laws" of gravitation, etc., can be genuinely attained at all by any process in induction within the capacity of scholars, primary or secondary. Excellent empirical laws, however, such as the prevalence of south-west winds in England, the relation of moon to sun during the course of the month, the coloured quality of iron compounds, and the like, can be discovered and formulated; and the great scientific "laws" can be themselves set forth as the wonderful speculations of Newton, Darwin, and other great men. Once suggestively formulated, these generalities will be found to be exemplified on all sides ("abstract to concrete") yet they should not be proclaimed as articles of an infallible creed, but rather as the daring flights of master minds, great "guesses at truth," the sublime hypotheses of genius. There should be enough of the "general" and "abstract" to provide the adolescent with some chart of existence, some realisation of the significance of the "concrete," and

* See p. 70-1 for a reference to the dangers attending the "concrete."

therefore with some desire to plunge boldly forth into the sea of knowledge, whose extent is indicated by the very attempts of science to navigate it. He should know, in short, something of the plans, hopes, and terminology of modern science. But his main knowledge should be of the "concrete" kind—he should know something of nature at first hand, something of individual *things*, cliffs, plants, animals, and the like, so that his adolescent passion for knowledge may be nurtured on solid food.

We should not deceive ourselves as to what the really "concrete" is. Many of the objects in the school museum cupboard cannot fairly be called by this name. A shell or a seed divorced from its environment is a "concrete" thing only by compliment. It is better than a mere word standing for blank ignorance, but that is the best we can say. Still, the mineral kingdom can, to a large extent, be studied, and the vegetable kingdom, to some extent, by means of isolated specimens; but the animal kingdom can be so studied only to a very slight extent. This is extremely unfortunate, because the study of animal life should be, next to the study of human life, our most intimate concern, as it brings us closer to the meaning of existence than any other study. Hence we see the prime importance of the elaborate school journey, or, failing that, of humble visits to parks, to animal collections, etc. Perhaps, too, we may realize that in some respects such books as Selous's *Romance of Animal Life* are more "concrete" than our museum specimens.

In the "humanistic" department of study—the department of history, literature, art, politics, morals, and religion—our youth should have made the acquaintance, in the concrete, with a multitude of typical men and books; and, before he passes out of his teens into his twenties, should have vigorously attacked the more "abstract" side of this department of thought. The later years of adolescence are the years when momentous decisions on matters of life are arrived at; and

every evening and secondary school will, in some near or distant future, provide for the elucidation and discussion of every serious topic within the mental capacity of youth. The day school, meanwhile, must present the concrete material basis for these elucidations and discussions, in the form of copious history, literature and kindred subjects.

Broadly, then, the maxim "From concrete to abstract" is a sound one when applied, not so much to a particular lesson, as to the relationship between instruction suitable for childhood and that suitable for adolescence. Never, however, should there be a sharp separation between "concrete" and "abstract"; the human intellect should ever be ready to make a short flight into realms of the abstract from the solid vantage ground of the concrete, and be equally ready to fly back to that vantage ground the moment there is a feeling of dizziness or insecurity.

"From empirical to rational" is a very similar maxim. The human mind starts from its acquaintance with individual things, and seeks to find a meaning in them

Other Maxims.

and a connection between them. The perpetual "Why?" of the four years old child is the first expression of this advance "from empirical to rational"; the later years of adolescence are pre-eminently the years when the question "Why?" is insistent. The maxim is thus a sound one, but it should never be interpreted in the sense that "reason" can be entirely neglected up to a certain age, and is then to be obtruded to the exclusion of everything else.

Much less satisfactory are the maxims "From simple to complex" and "From indefinite to definite"; they are, in fact, almost contradictory of each other, and represent opposite schools of psychological thought. The first is based on the view that there are little elementary sensations or ideas which, by clustering together, form complex sensations or ideas; for example, the ideas of "yellow," "round," etc., cluster together to form the idea of "orange." The

second maxim is based on the view that our first perceptions are perceptions merely of a "big, booming, buzzing confusion" (to use Professor James's famous words), and that we gradually break up this vague confusion into separate objects and qualities as a result of active analysis and attention. The first view, in fact, regards mental activity as synthetic, and the second as analytic. In reality, it is both synthetic and analytic; our minds sometimes move from parts to whole, sometimes from whole to parts.

Some bad mistakes have been made in attempting to teach "from simple to complex." Perhaps the worst has been in connection with drawing. Does a child naturally commence with strokes, then pass to rectangles, then to curved figures, etc.—"from simple to complex"? Not at all. The child draws wholes—very imperfect ones—from the first, and gradually, as his critical powers improve, makes the details correspond more closely with reality. This fact, however, has been largely ignored in the teaching of drawing, and the child has been passed through a barren ritual of graded exercises quite devoid of interest to him. Grammar has also been taught in a dry, synthetic way, supposed to correspond to the maxim "from simple to complex." Euclid has been based on definitions, postulates, and axioms; the student of algebra has almost invariably been made to spend a year or two on preliminary exercises before being introduced to equations; and the first lessons on geography have generally been on the cardinal points, the plan of a room, and definitions. It is strange that history has escaped; the reason probably is that no great specialist has yet been allowed to impose his dogmas on the schools; the "simple" is here interpreted as "simple stories," not as "definitions" of king, parliament, heptarchy, or taxation. Whether *reading* should be taught analytically or synthetically is still an unsettled question.

No doubt "from simple to complex" is a sound maxim if the words "simple" and "complex" are interpreted in connection with the demands of child life. But in that case the two words become sometimes almost interchangeable, for, as already said, the child's mind often proceeds "from the indefinite to the definite," from a vaguely apprehended whole to more clearly apprehended parts. "The child calls many men 'Daddy' at first," fails to distinguish very definitely one man from another. And much the same is true of its movements as well as its percepts; they are at first large and coarse, the child only gradually acquiring control over minute movements of the fingers. Here, then, the rule clearly should be "From indefinite to definite"; and such arts as writing small letters should not be taught very early in the educational process.

"From easy to difficult" would be, in many cases, an excellent rule, but it is somewhat vague. What *is* the "easy" and the "difficult" thing in any particular case?

"From known to unknown" is a maxim applicable to "knowledge" subjects rather than to "skill" subjects, and is little more than a statement of the apperception doctrine. Unfamiliar things can only be explained in terms of the known; new cases have to be summed up under old formulæ, the latter, perhaps, undergoing a modification at the same time to meet the new adjustment.

The Herbartian "Five Steps" have already been set forth and criticised in the first volume of the present series,*

and only a recapitulation of what is there said may be advisable at this point. (1) "From concrete facts to abstract laws, and then on to concrete facts again as exemplifications of the abstract laws"; (2) "Observation, Thinking, Applying"; (3) "First Observation, then Varied Observation, then Comparison with Earlier Observation, then—as the crown and completion of

"The
Five Steps."

* Pp. 117-120.

these particular experiences—the new, higher form of Thought, then, finally, Application of this higher form of Thought”—are three statements of the “Formal Steps,” and the reader can choose which of them he will,* and learn it by heart.

I must, as a matter of course, raise some at least of the customary warnings. These “steps” need not always be gone through in any one lesson—except in the long lesson of Life, which extends from the cradle to the grave. They represent different phases of the process of education; the fifth step is merely “Learn by Doing”; the middle three steps mean much the same as “From Concrete to Abstract,” “From Empirical to Rational”; the fourth step bears some resemblance to “From Indefinite to Definite”; and the first implies much the same thing as the maxim “From Known to Unknown”; at any rate it stands for an attempt to introduce the “Unknown” by linking it on to the knowledge already possessed by the child.

Broadly, it may be said that “concrete” lessons on history, geography, literature, elementary science, and nature study, will correspond mainly to Steps I. and II., though the rationalising and formulating element—the “abstract” Steps III. and IV.—will be closely approached on occasion.

Advanced students of science, geography, history, and civics† will frequently be concerned with Steps III. and IV.—they will try to discover general or abstract laws in their concrete subject-matter. Deductive teaching is frequent in mathematics, and possible in several subjects; it will corres-

* I add the usual scheme for reference :

I. Preparation	} Observing.	III. Association	} Thinking.
II. Presentation		IV. Formulation	
V. Application, Applying.			

† And, of course, ultimately “religion.” Such a book as *The Golden Bough* will some day influence our schools, and comparative religion (which affords splendid and thrilling examples of Steps III. and IV.) will not be banned, as at present.

pond to Step V. "Skill" subjects, based on imitation and imagination, really fall outside the scheme of steps altogether, though we can regard them as instances of Step V., if we desire to be pedantic.

The importance of the *aim* of the lesson being appreciated by the pupils has been stressed by Ziller and other Herbartians. It is mentioned here only because teachers so often forget it.



CHAPTER XII.

Teaching Methods.—II.*

THE Americans have a method of which we make at present very little use, though, curiously enough, it appears to stand in direct descent from a crude method formerly employed in dame schools, where children were set to “learn tasks” out of a book and then to “recite” them to the teacher. The method may be regarded as consisting of three stages: (1) assignment, (2) seat work, (3) recitation.†

**An American
Method.**

If it be true that our present methods of teaching do not throw the pupil sufficiently on his own resources, especially in the matter of hunting up things “heuristically” from books, there can be little doubt that the above type of method needs development in our country,

The “*assignment*” will consist of a preliminary talk dealing with the new matter to be assimilated and its relation to the old; also of the suggestion of one or more themes for investigation, or of the prescription of definite questions to be answered. The more exact nature of the assignment will depend upon the subject, the quality of the textbooks, and the age of the pupils. With inexperienced pupils the teacher’s work will have to be rather detailed; he will particularly find it necessary to call the pupils’ attention to salient points in the

* On most of the matters dealt with in this chapter (Illustration, Suggestion, etc.) see the exhaustive treatment in Professor Adams’s *Exposition and Illustration in Teaching*.

† I follow Bagley’s discussion in his two books.

assigned work. If he can do this through the medium of the questions which he prescribes, so much the better; but he should not fail to do it. At a later stage the pupils may be expected to find out the salient points for themselves, and to write an abstract of them—at present a much neglected form of mental exercise.

Then comes the stage, infelicitously described as “*seat work*,” when the pupils are engaged upon the assigned problems, using, in the higher classes, not only ordinary school books, but such a copious supply of reference books that much of the time will be spent, not at a “seat” but at the library shelf.

Then, lastly, comes the “*recitation*,” a word which means far more in America than in England. It consists of a narrative or an answer given in the pupil’s own words, and of the comments, criticisms, and summary of the teacher.

It will be agreed, I think, that some such method as the above is badly needed in our English schools in order to bridge over the gap between oral lessons (in which the teacher does most of the talking and thinking) and seat lessons (in which the pupil largely acts from dictation). There is much doubt, however, whether the method can be compressed into a single lesson; probably it should be spread over many, a week (or, perhaps, even more time than that) being assigned to intermittent “seat work” involving the solution of problems. Or, again, the “seat work” may, in good neighbourhoods and with certain subjects, become “home work.” The essence of the method is individual effort on the part of the pupil, under skilful and stimulating guidance by the teacher. Memory, so much in danger of being under-estimated at present, will come again to its own as soon as the “recitation” has taken its place in the English school.

One much neglected medium of instruction is the *picture*—I do not mean the blackboard illustration, but the framed

work of art. Some of the more important aspects of this subject are dealt with elsewhere;* here reference will only be made to what has not, I think, been mentioned before—the possibility of employing pictures and photographs as tests of deductive reasoning.

For, indeed, there are problems of all kinds suggested by *pictures*. In a series of lantern views of the Tower of London there is one showing St. John's Chapel, with the sunlight streaming in. The inevitable question is, "At what time of the day was the photograph taken?" All the data are contained in the picture, which would afford a better test of the efficacy of our teaching about day and night than most questions that could be framed. Many views, showing palm trees, vines, zebras, etc., could similarly be employed as tests of geographical knowledge.

Still, the genuine work of art—like, *When did you last see your father?* or *Hudson's Last Voyage*—should be dealt with mainly from the ethical and emotional side, although the other side need not be ignored.

The word "suggestion," as we saw in the last chapter, is beginning to figure prominently in educational literature. It has none of the staleness of such words as

Diplomatic Suggestiveness. "instruction" and "discipline," none of the recondite pretentiousness of such words as "apperception"; educationally, it is, in short, a good, fresh, useful word. I am not surprised, therefore, that a book has been written called *Suggestion in Education*, though I am surprised that anyone can regard "suggestion" as the one and only, or, at any rate, the chief, method of instruction in moral and civic matters.

"Suggestion" may be defined as the dropping of apparently casual hints in the hope and expectation that they will bear apperceptive fruit at a later moment.

* Pp. 425-433.

Generally speaking, it may be said that few teachers employ suggestion in an adequate manner, and this for two reasons. First, they are so infatuated (for reasons which we have seen) with the worship of the time table that they begrudge the time to drop "geography hints" in the history lesson, or "history hints" in the drawing lesson. The second reason is that to drop fruitful hints implies the possession of an alert and well-stored mind, and all teachers do not yet possess that equipment.

The value of "suggestiveness" is, however, so great that far more attention should be given to its cultivation than has been in the past. Indeed, I incline to say that many of the usual school management "rules" for laying out lessons in systematic and logical form are far less important than the simple rule, "Be suggestive." How few of us can remember the details, or even the general drift, of the various sermons and lessons we have listened to! Yet these sermons and lessons were mostly very logical and systematic performances. But how well we remember some chance "suggestion" in these sermons or lessons—when the speaker for a moment turned aside and remarked something "by the way!" Apperceptive interest readily flags in the course of a lengthy lesson, for it depends upon the meeting of new ideas and old, and in the course of a lengthy lesson the "new" is soon exhausted. But the momentary "turning aside" is an introduction of the "new;" interest suddenly seems to revive; and the "suggestion" is remembered for months or years, while the lesson as a whole is forgotten.

I do not, however, wish to imply that "suggestion" should be divorced from the main theme of the lesson. It should often bear very pertinently on the lesson, but it should be free from formalism; it should seem a spontaneous expression of the teacher's reserve personality, not a part of the routine for which he is paid. Still, in many cases the "suggestion" need not bear very directly on the immediate lesson at all. It may

be a part of a deep-laid plot on the part of the teacher; he means to awaken an interest in a forthcoming history lesson, so he drops an apparently casual hint in the course of his geography lesson. When the time for "history" comes, he will realise how valuable the "hint" has been. Ideas surge forward in the children's minds, and instead of the teacher having to fumble about in ignorance of his pupils' equipment, he knows that this equipment is arrayed on his side.

It seems to me that a teacher has a perfect right to lay such plots as the above, not only in the interest of his scholars, but in his own. What better way is there of impressing visitors and critics with a conviction of his genius?

Instead of giving a geography lesson that has already been given, in part or in whole,—a plan which rarely works well, for the children are bored with the over familiar subject, and their "answers," however ready and numerous, are not the answers of progressing intelligence, but of mere memory—why not be scattering miscellaneous hints of *forthcoming* lessons several weeks in advance? Then, when critical visitors come on the scene, the teacher will give a fresh lesson, but take care to employ the fragmentary, but fruitful, hints that he had so carefully dropped. The children will be "intelligent"; they will have something to say; they will be "interested"; and all because the teacher knew that apperception depended upon the meeting of old ideas with new, and had laid his plans accordingly. Amid all the devices invented during the last half century to impress sympathetic, or outwit unsympathetic inspectors, I know of none better than this; and its excellence consists in the fact that a sound pedagogical and psychological principle underlies it. The principle is that apperceptive interest depends not wholly on the old and familiar, not wholly on the new and strange, but on a judicious combination of the two.

Educational methods would be vastly improved if every teacher were to study and sometimes deliberately employ the devices of advertisers and journalists, especially advertisers and journalists of the unscrupulous type. There is no false economy of material, there is no excessive modesty or reserve, shown in their assaults on the public gullibility. They mean to make their wares go, and they often succeed.

**Be Wise as
Serpents.**

Note, for example, how widely the vendor of a patent medicine throws his nets. He means to catch as many fish as possible; consequently, while tactfully disclaiming that his medicine will cure *all* diseases, he takes care to specify a host of symptoms, one or more of which is certain to be found in the experience of every one of the readers of his advertisement. If not headache, then backache; if not backache, then sleeplessness; if not sleeplessness, then heart disturbance; if not heart disturbance, then neuralgia; if not neuralgia, then "that tired feeling"; if not "that tired feeling," then "lack of ambition." "Springes to catch woodcocks," no doubt; but if advertisers of commonplace remedies—known for centuries to medical men, but now baptized with a new name—can "stoop to conquer" in this way, why should not the teacher do the same in a cause of infinitely more importance? In other words, why should not the teacher deliberately set himself to cater for the attention and interest of *every child* in his class, instead of haughtily working through one pet method, and refusing to deviate? "Not easy," is the reply; "With sixty or seventy children to teach, I dare not deviate in order to conciliate the whims, or fancies, or apperception masses of individual children." Very true; but, in point of fact, sixty or seventy deviations will not be called for; the class is itself an organism; a few children will largely do the progressive thinking; indeed, much thinking, whether in the school class or in the nation as a whole, is collective in character. The patent-medicine vendors know this; and

though their advertisements seem wonderfully convincing to the individual sufferer whose case is "exactly described in the newspaper," the reason largely is that the individual sufferer is a type of a thousand other sufferers who think in much the same way as he. The teacher, then, should cater for collective, as well as for individual, whims, fancies, and apperceptive masses.

This sounds very much like Ruskin's advice: "Be born with genius."* It means, in fact, be adaptable, resourceful, felicitous; seize all telling points; strike when the iron is hot. "But I have no genius," says the modest teacher. Still, the proprietors of Bovril issue extensive advertisements during an influenza panic; the publishers of a poet's works advertise them largely after his death, when public interest is awake; and the "yellow press" of the modern world sets itself to cater deliberately for the prejudices, the partisanship, and the unintelligence of its patrons. What advertisers and newspaper managers can do, the teacher should be able to do also. Let me illustrate.

The "children of this world"—unlike the "children of light"—make ample use of *curiosity and suspense*. "Watch this spot"—proclaims some placard on an advertising station, and the reader of it, irritated, but with his interest undeniably aroused, watches daily for the filling up of the blank space. At last the advertisement of Somebody's Pills, or of The Twentieth Century Putty Exhibition appears; the advertiser has done what he intended to do; he has thumped at the door of the reader's brain, and has obtained admission. Without the preliminary suspense, his success would have been far more doubtful.

How little do our teachers use this *interest of suspense*!†

**The Interest
of Suspense.**

And yet, oral lessons would receive an enormous enhancement of interest, if this element were constantly employed.

* For the following paragraphs I borrow some points from Mr. Sidgwick's lecture *On Stimulus*.

† See Professor Adams's remarks on the "vacuum" method, pp. 213, ff.

“Ah, that is a very-good question ; but I shall not answer it now ; wait till next history lesson. Meanwhile, see if you can find out whether . . .” In ways like these the future lesson comes to be keenly and pleasurably anticipated by the class ; sundry ideas surge up clamorously in the child’s mind ; and when the teacher brings forward the new matter, this is welcomed as satisfying a need. The teacher’s “facts” are not dry and unwelcomed, but are food for the hungry soul.

The need for awakening intelligent hunger has been seen by such writers on education as tell us that “cramming with facts” or “giving information” are not the teacher’s main business. Similarly, Thring, in one of his chapters, condemns the process of “pumping” on to a kettle, and suggests that the teacher should first “take the lid off.” Now, this is dangerous language if it means that the teacher should refuse to supply the child with an abundance—an overflowing abundance, maybe—of information, or that he can create mental energy in a mental vacuum. Intelligence, reasoning power, observation, etc., etc., need a rich supply of “facts.” But the great point is that one “fact” should create a craving for another ; that the child’s ideas should, metaphorically speaking, be in a state of forward movement, ready to cluster around (or “apperceive”) whatever new knowledge the teacher has to present. Now, this result is attained by the use—in all necessary moderation—of the method of suspense.

Why should not, some morning, a class be surprised by the sight of the words, “*Morituri te salutant*,” written in large letters on the blackboard, with, perhaps, a sketch of a gladiator with raised sword ? The thing would be a riddle ; what can it mean ? Look it up in the dictionary !

I now turn to the subject of illustration, and would first remind the reader that there are at least three kinds of illustration : the material, the pictorial, and the verbal.

The difficulty of letting light into the child's mind is somewhat similar to the difficulty experienced by politicians

Illustration, in their operations on the mind of the electorate. At the moment I am writing many of the streets of London are adorned by political placards, emanating from two political parties. I am in very grave doubt whether many of these placards will produce the effect that is intended. From the Liberal party, for example, emanates a placard containing a passage from one of Mr. Chamberlain's old "radical" speeches on the "House of Lords" and the "means of subsistence." I think that this will be interpreted by many an elector as an exhortation to vote for Chamberlain; a *person* impresses him far more than a principle, and always will until we learn to teach history and civics. From the Conservative party emanates a placard headed "The Blunder-Budget." The Chancellor of the Exchequer (with features of a depraved type) is firing at a row of bottles, representing capital, land, etc., but in doing so he has accidentally struck the British Working Man, who is represented as leaping up in rage, and saying, "'Old 'ard, governor, your rotten weapon has hit *me*!" So far, the meaning is plain, and even the red flag, that proudly waves over the above-named bottles, introduces no grave distraction. But the remarkable fact is that the wounded working man is represented with features even more criminal than those of the Chancellor of the Exchequer, which forces upon us the conclusion that if he were not merely wounded, but also killed, the world would have a right to thank God it was rid of a knave. That was not what the artist meant to convey at all!

These examples from contemporary politics may serve to warn the teacher of the one great danger that surrounds the use of illustration—the danger that the point of the illustration will be missed, and some other point be seized. The danger is probably even greater with verbal illustrations

than with pictorial or material ones. With all *little* children, who have absolutely no idea of perspective, pictorial illustrations need to be very simple to be successful.

“An illustration consists in showing up the new ideas in the light of the old,”* and is thus another application of the principle of apperception. The process sometimes moves from the particular to the general, and sometimes from the general to the particular. For example, if the boy is acquainted with the action of the sucker, the suction pump, and the diving bell, the general statement that this action is based on the law of atmospheric pressure “illustrates” the three instances; really, however, this is a case of induction, and I doubt whether we should use the term “illustration” in such cases. Usually, illustration is a deductive process; the pupil knows the general law, and this has to be further “illustrated” by practical examples. Thus, anyone who knows the broad lines of adolescent development set forth in Chapter II. will be discovering constantly fresh “illustrations” of it in his daily observation and reading. Anyone who knows the law of atmospheric pressure, or, still better, the law of natural selection, will find *new* “illustrations” of them on every side.

Illustrations are not always, however, exact examples of the phenomenon under examination, but are examples of analogous phenomena. Thus the phenomenon of the barometer—a column of air balancing a column of mercury—may be illustrated by means of a pair of scales (with lever preferably beneath them), one containing a long column of wooden blocks, the other an ordinary weight. The analogy here is very close, the only difference being that no fluid exerts or transmits pressure in the second case.

Analogy rests on two ratios, and therefore on four ideas;

* Adams, *Primer on Teaching*, p. 118. In these next paragraphs I follow this primer closely.

it thus bears a close resemblance to the statement of an arithmetical proportion:—

Column of bricks : weight :: column of air : mercury.

Similarly, the differences of atmospheric pressure on mountain top and in valley can be illustrated analogically by a pile of books; the pressure between the top book and the next is less than between the bottom book and the one above it. Here again a “proportion” could be stated.

The Bible is full of verbal illustrations, the most elaborate of all being the parables. Here, again, the danger is that, besides the main point of the parable, there are other points, and that the reader’s attention may be focussed on these. Thus the parable of the “Unjust Steward” is apparently intended to teach the value of common and reasonable prudence, but if the reader’s attention is seized merely by the steward’s *method* of being prudent, the parable will become a plea for sharp practice. The parable of the Prodigal Son is meant to teach the duty of fatherly and brotherly love, not that the sowing of wild oats is more meritorious than industry and home-staying.

**Biblical
Illustrations.**

Less elaborate than the parables are such metaphorical expressions as “I am the vine, ye are the branches,” or “I am the good shepherd”; and still less elaborate, in form, such metaphors as are condensed into a single word, “Take my *yoke* upon you.” In such cases it may sometimes be advisable to elicit the four terms of the proportion, and set them forth in the manner above shown. “It is usually better to place the better known pair first.”

“We are now in a position to understand the statement that analysis is the equality or similarity of relations. This world of ours is built up of millions upon millions of what, for want of a more definite word, we call things. These things are related to each other in all manner of ways. But there are fewer relations than there are things:

i.e., many pairs of things bear the same relation to each other. But this same relationship is usually more easily understood between a pair of things with which we are familiar than between a pair of strange things. Hence the use of analogy in illustration. We show the relation as existing between a pair of well known things, and then tell the pupil that the same relation exists between the less known pair." The whole stress of an analogy is thus not on the four terms themselves, but on the relationship between the first and second, and the third and the fourth. The moment the attention loses sight of the relationship, and concentrates on the terms (*e.g.*, on the details of the Unjust Steward's tactics, on the literal meaning of a "yoke," etc.) there will be danger of mistake. The mistake has been repeatedly made in the history of theology,* and is being made to day in the history of education. The analogy of the child with the "plant" is a case in point.

What is a "shepherd" to a town child? Probably nobody at all, and even a sheep may be known only through a picture. But even if the child has seen a flock of sheep being driven through the streets to the slaughter house, what helpful idea of a "shepherd" can he derive from the spectacle of the flock in charge of a disreputable youth with a cigarette in his mouth? The question is quite an open one (though nobody seems to be considering it in earnest) whether many of the biblical analogies should not be entirely dropped in favour of modern ones, in conformity with the method of a certain Cingalese interpreter, who translated the missionary's sermon on the Good Shepherd into a sermon on a buffalo that had lost its calf and went into the jungle to find it.† The 23rd Psalm—with its picture of the shepherd guiding his flock to spots where fresh grass and cool water abounded; or leading them through a lonesome mountain gorge, haunted by robbers and wild

* Students of the Arian and other controversies will remember instances.

† Dubois, *The Point of Contact in Teaching*, p. 92.

beasts; or clearing their resting place of snakes and scorpions; or dressing with oil the wounds that the thorns had made*—is a matchless work of religious art; but its effect on the modern child must be next to nothing unless these various details of a shepherd's life are understood. One is half inclined to say that before another year of "biblical instruction" is allowed to wend its way from the future into the past, all our school children should be given the experience of country life, supplemented by such exhibitions as were recently seen in London,† that can alone afford a basis for the interpretation of the majority of biblical metaphors.

"The analysis of the content of consciousness—of that you have a masterly comprehension," said Prell to Flemming.‡

Nothing, indeed, better distinguishes the gifted teacher from his opposite than this power of analysing the content of his pupils' consciousness, that is, of making a shrewd guess as to what ideas they already possess. What is the good of describing a salmon as "spindle-shaped," if the children have never seen a spindle? Yet descriptions of this kind are probably forthcoming in almost every school. Of the six year old Boston children investigated by Dr. Stanley Hall, "35 per cent. had never seen the country, 20 per cent. did not know where milk came from, 55 per cent. did not know that wooden things were made from trees, 47 per cent. never saw a pig. . . . More than three-fourths of the children had never seen, to know them, any of the common cereals growing. . . . 18 per cent. of the children thought the cow no larger than its picture."§ "What idea can they get," asks Dr. Hall, "from instruction about hides, horns, milk?"

One cannot too earnestly urge that our schemes of instruction and our methods of illustration must be much

* Possibly, however, this should be a *feast* metaphor.

† *The Orient and Palestine in London.*

‡ See pp. 92, 93.

§ Quoted from *The Point of Contact in Teaching.* (DUBOIS.)

more subtly planned out than they are at present. The "spur of the moment," almost fatal in questioning, except with very gifted teachers, is also fatal with illustration. If in a lesson to take place a month ahead a certain number of illustrations will be necessary to ensure apperceptive grasp, let the teacher scatter the seed during that month, introducing, in the casual minutes that precede the regular lessons, examples of "spindles," or whatever else may be necessary.

An especially dangerous form of reference is the personal.* I do not mean that the teacher should not refer to his own experiences—such a directness often enhances the interest of an episode or description; hence the "personal" and "exclusive" information advertised on the placards of the *Daily Wire*: hence the interest of such advertisements as those headed "How our editor keeps fit." The danger of personal illustrations and questions is that children are liable, as already said, to miss the point and focus their attention on what they were not intended to think of at all. If a teacher desires to emphasise the importance of the heart or the brain, and asks, "What part of my body could I least do without?" he (or she) may possibly get the reply, "The stomach"; and, if the teacher be corpulent, the reply will be embarrassing.

The very fact that there is a need for "illustration" implies a certain obscurity in the subject dealt with; the great aim of the teacher should be to lessen this obscurity by linking it to something less obscure. The great rule for illustration therefore is: Let your illustrations be more clearly known, or at least more familiar, than the subject to be illustrated. Consequently, reference to the pond in a slum park, or to the "copper" (boiler) in the house kitchen, are likely to be far more effective with town children than

* Adams, *Primer of Teaching*, p. 124.

references to the seaside, or to the inside of a generating station.

I feel sure that we are constantly passing over ambiguities in language which, though they have ceased to trouble us, cause months, years, and, perhaps, a lifetime, of perplexity to the pupil. We speak glibly of the "red race," and we never think that the nearest idea of "race" to the child is that of a running or cycling competition. We speak of the animal "kingdom," the "house" of Stuart, and the "organs" of plants, and scarcely ask ourselves what are the first ideas likely to be awakened in the child's mind by these important words. One teacher gave an eloquent lesson on "party government," only to discover in the end that the word "party" meant a "person" to most members of his class ("I saw an old party in the train"). Even a "stone" of flour and the "voice" of verbs seem dangerous; while "Empire Day" almost certainly calls up in most London boys' minds the image of a series of music halls which bear the imperial title.*

Ambiguities, I do not doubt, are constantly influencing the course of politics. The word "government" most often means the ministers of the political party that happens to be in power, but it also means the permanent executive. I doubt whether the "man in the street" recognises the difference. Denunciations of the "Yellow Press" come from certain quarters; now the only newspapers which employ yellow placards would indignantly deny belonging to the "Yellow Press." I have my suspicion that the above-named "man in the street," who knows nothing of the American origin of the phrase, imagines that the *Daily News* is meant by it. Again, there are countless misapplications

* Many spatial ambiguities would be cleared up if the children had to draw what they think. Consider the case of the boy who thought the Light Brigade charged in a long line two abreast. ADAMS, *Exposition and Illustration in Class Teaching*, pp. 406, 407.

of moral and civic terms, and from these misapplications spring innumerable errors of conduct.

Technical terms, on the other hand, are unambiguous, but there is always a good deal of doubt as to how far the teacher should employ them, particularly in botany and other science lessons.

In the first place, it is better to employ a technical term than to use a common term in a technical, and therefore artificial and unreal, way. I see very little use in calling nouns "being words" or "naming words" and verbs "doing words" or "telling words." Whatever be the case with the child, I have to think hard before I can determine whether "chair" is a "naming" or a "telling" word, but I can call it a noun in no time.

There are cases, however, where the technical word is badly needed. This is particularly the case in mathematics. Children are rarely able to describe mathematical facts in words; "product," "vertical," and the like, though heard from the teacher, are rarely used by the pupil; when he wishes to express the idea of a "vertical" line he says a "straight" line. The "faculty of reason," indeed, cannot be well "cultivated" apart from technical, or at any rate definitely used, terms; and we shall see that there is a similar need in matters moral, civic, and educational. What could we do without such useful terms as "apperception"?



CHAPTER XIII.



Teaching Methods.—III.



CONCLUDING this talk on teaching methods, I would remind the reader that psychologists, especially educational psychologists, are increasingly coming to the opinion that the central subject of their study is not intellect, feeling, will, or any other "faculty," but—Attention. This was exactly Herbart's own view, and he was, I believe, the first to analyse Attention into its kinds, and to show that the most important kind stood in close relationship to Apperceptive Interest. I would refer the reader with confidence to those sections in Vol. I.* which demonstrate the central position of these concepts. A great step forward was made when the wiser educationists realised this centrality, and ceased to talk vaguely about "cultivating the will" or about "harmonious development."

Herbart distinguished between that kind of attention which is purely spontaneous and automatic and that to which we force ourselves; the former we may here call "non-volitional," the latter "volitional,"† or, if we prefer it, "easy" and "hard"; or, again, "passive" or "active." When a light flashes before us our attention to it is of the "non-volitional," "easy," or "passive" kind. When we work

* *The Meaning of Education*: Section 9, *Manysided Interest as a Working Concept for the Teacher*. Section 17, *The Two Kinds of Attention*.

† Terminology is an awkward matter here. In *The Meaning of Education* I have used the terms "willing" or "spontaneous" for the first kind, "forced" for the second.

laboriously at a difficult problem, our attention is "volitional," "hard," or "active."

Herbart, I remark, recognised both of these kinds, and also a third—"hard" or "volitional" attention that has *become* easy as the result of increased knowledge and practice.

Now this piece of educational doctrine is of extreme practical value to the teacher. I propose to discuss each of the three kinds of attention and to give examples of their operation.

The easy primitive kind of attention is that which the child gives to a bright light or a moving body; and the basis of it is, no doubt, instinctive. "Why are we so constituted that we attend to these things? The real reason must be sought in race history. When our ancestors lived under very primitive conditions, as they did for thousands of generations, it was absolutely essential to the existence of the organism that it be able to note any marked disturbance in its environment. Survival under primitive conditions was conditioned absolutely upon the instinctive tendencies to attend to all stimuli that could, in any marked degree, become danger signals."*

The first kind of attention is thus related to the possession by us of certain instincts, and I would refer the reader to the fairly complete list of these in Chapter III. The "parental" instinct makes the mother attentive to (or interested in) her offspring; the hungry child is attentive to food; every child (and every adult; *vide* our sky signs) is attentive to bright or moving objects, because there are deeply planted instincts of these two kinds. Things that appeal to our instincts are "easily attended to," they "catch our attention."

What practical inferences has the teacher to draw from this? Chiefly the inference that his lessons should employ

* Bagley, *Classroom Management*, p. 139.

a reasonable *variety of stimulus*. No young child, unless asleep or half asleep, can sit through half an hour of "English grammar" unless the teacher is of exceptional skill; and this exceptional skill will manifest itself mainly in employing *variety of stimulus*. A child will be called out to the blackboard to write; a group of children will perform some illustrative action; the teacher will move about, employ gestures, etc.; a little story will be intercalated and its illustrative value be employed. Variety, however, to be effective educationally must not be incoherent and distracting; it must, as far as possible, be variety *within unity*. As was pointed out in connection with higher kinds of interest,* we are neither interested in that which is wholly new nor in that which is wholly familiar; what interests us most is the new in the old, or the old in the new. Even with the low kind of interest with which we are at present concerned, the teacher should not interpret "variety" as necessarily meaning rapidity of distraction—no real work is possible in that way—but only as the employing of new points, new movements, to illustrate and confirm the old. The two deadly extremes are distraction and monotony. Much, however, depends on the age of the children; if very young, they cannot follow a continuous train of thought for any length of time.

Often the teacher is in the midst of a lesson when some external invasion—a storm of rain, a noisy cart, a visitor from another room—calls off the attention of the children† and upsets his plans. "You are not looking this way, Johnny Jones," and similar comments, follow. The skilful teacher will, however, try to employ the interruption either to illustrate the lesson or to illustrate some other lesson (*e.g.*, on the weather); if that is impossible, she will make a passing remark upon the interruption, and lead back the children's attention gracefully to the subject in hand. Mere

* Vol. I., p. 92.

† The intelligent reader will here ask himself whether "cultivation of the faculty of observation" is desirable.

imperatives are of little use with young children; their attention is bound to be mainly of the primitive passive type.

Much the same may be said with regard to contemporary events of a stirring kind. The teacher should employ these to a considerable extent, in order to increase the knowledge of the children. The opportunity may be a golden one; interest and attention will need no "arousing" at all; and vastly more work may be done than under more humdrum conditions. Thus, a great London fire may be so well employed to teach the geography of London that a suspension of the time table may be legitimate in order to allow of this. Where, however, the event is of a less striking kind, it need not be referred to until the regular lesson comes round, unless, indeed, the Head Teacher employ the event as a basis for his morning talk to the school or to a portion of it.

Short lessons, active lessons (with much utilisation of the play impulses* and the constructive instinct), changes of stimuli, the employment of bright, coloured, moving, and intense stimuli—these are some of the devices for securing primitive passive attention. They are all good and necessary with young and feeble-minded children; they are valuable, even at later stages; but they are not the "last word" in the philosophy of attention, as we shall see.

For attention is sometimes a "hard" matter; the child has to force himself to attend. To the consideration of this second kind of attention we must now address ourselves. I shall be brief, however, because the subject will be dealt with more conveniently in other parts of this book.†

**Active
Attention,**

Much has been said about the moral value of "drudgery." Sheer drudgery has absolutely no value at all; to perform it is to be reduced to the level of a slave; to insist on others performing it is to be an ignorant or immoral tyrant.

* Or "the play instinct."

† See Chapter XXI.

But *to do drudgery that has a meaning and purpose* is quite legitimate and necessary, as also is the doing of some simple humdrum task as a relief from more exciting tasks. "Universal dullness would render a teacher intolerable to his class; but dullness distributed among the various subjects and among the various hours of the time table, may have an excellent effect on the class. There is nothing more tiresome than continual brilliancy."* I doubt whether "dullness" is the best word to use in this connection, but Professor Adams's meaning is clear—a certain amount of homely routine work is both necessary and valuable; only, we have no right to use big words about it, and call it "will training," or teaching a boy to "set his face like a flint." It is a very quiet and unheroic thing.

Now this distinction between sheer drudgery on the one hand, and drudgery that has a purpose in view or that serves as a kind of intellectual anodyne on the other, is exactly the distinction which, as we shall see, some of our educationists ignore, and the ignoring of it is a fatal flaw. Need I remind the reader that we are here dealing with what Herbart called "mediate interest"—interest in a dull task for the sake of some subject, or some purpose, that is *not* dull? And need I point out that this is a very different thing from pure "drudgery," which every one of us ought to "scamp," if we have the chance, and if the "scamping" does no harm to other people?

Certainly we have to bend ourselves—and the child has to bend himself—to many tasks of an immediately disagreeable kind in order to accomplish some end beyond the needs of the moment. In doing this we have to ignore momentary distractions—we have to overcome the temptations of "passive attention." This new kind of attention is "volitional," "hard," or "active."

* Professor Adams, *Educational Times*, Nov. 1908.

On what laws does its effectiveness depend? Mainly on the law that the far-away end should be conceived vividly and emotionally. If we appreciate the far-away end, we shall willingly endure the drudgery and monotony that lead up to it.

Now, adolescence is quite able to realise the importance and to feel the fascination of far-away ends. A youth is able to perform herculean tasks in order to achieve a noble success, and sometimes even to achieve an ignoble success.* Hence the vast importance of arousing worthy ambitions among the scholars in evening and secondary schools. Mere "drudgery" is out of the question; the whole personality of youth will revolt against it as irrational and degrading; but if the drudgery is seen to be a step to desirable ends, however distant, it will be endured, and perhaps even coveted.

With the *child*, however, as distinct from the adolescent, far-away ends are not easily grasped, at any rate not easily grasped with enthusiasm. What, then, is to be done with the child? If the period from eight to twelve years is the period when much hard routine work should be accomplished by him, are we to insist on his doing it as so much sheer drudgery, or are we to make the somewhat vain attempt to transform him into an adolescent, and fascinate him by the glory of the ends to be attained when the drudgery is over?

The answer, of course, is that we should certainly make him realise and appreciate—to the best of his ability—the ends to be attained by his drudgery; but that we should also lighten the feeling of drudgery by employing *intermediate ends*, which, by being attained one after another, will cheer him on his way to the final end. Here comes in the justification, if justification there be, of prize giving, place taking, etc.

* See p. 16.

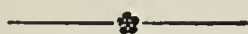
The third kind of attention is that high kind by which, without the need for any struggle against distractions and temptations, we steadily and cheerfully pursue some noble and, perhaps, remote purpose.

Secondary Passive Attention. We are so interested in our work that "drudgery" no longer exists. Our cruder instincts vex us no longer; nothing diverts us from our goal; we have come to enjoy our work. Such attention is, like the first, "passive," but it is the offspring of the hard, active, volitional attention above described, and is therefore called "secondary passive," to distinguish it from the first of the three kinds. And if we desire another name for such "secondary passive attention" we may call it "apperceptive interest," while "primary passive attention" is "primitive interest."

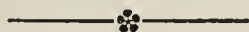
All "teaching methods," I think, except such as appertain to various modes of "drill" in sundry subjects,* may ultimately be brought under the category of apperception. Why put "concrete" before "abstract"; why move from "empirical" to "rational"? Because apperception is only possible in this way. It was a step forward when this great concept, connected with or identical with the concept of "attention," was given a central place in educational psychology. I shall give other examples of its importance in the course of my discussion on "formal training."

* I am not sure that even this is an exception.

CHAPTER XIV.



The Philosophy of Habit.



I HOPE I have made it abundantly clear that though instruction (in its various forms—exposition, suggestion, discussion, persuasion, illustration, &c.) is enormously important, it is not the only educational task. Children have to be *trained* as well as instructed; they have to acquire *habits* as well as ideas and ideals.

Now I have not yet finished with the subject of instruction; such matters as home reading and school excursions naturally fall mainly under that head and will have to be considered in later chapters. But meanwhile I think it necessary to consider in some detail the subject of *Training*. We shall find that a gigantic fallacy lurks for us in the recesses of this subject. The fallacy is that of “formal training,” and I shall have to devote several chapters to its refutation.

But Training (not Formal Training) is important all the same, and I had better prevent misunderstanding by demonstrating its importance straight away. In other words, I must deal with the significance of “Habit,” and cannot deal with it in a better way than by following Professor James’s now classical exposition.*

* *Principles of Psychology*, Ch. IV.

Animals and perhaps, in a sense, plants can be made to possess "habits"; a dog can be taught to go through a certain routine, a plant can be trained, to some extent, to grow in a certain direction.* But the habit-forming power of plants and animals seems quite insignificant when compared with that of man. It is he who, *par excellence*, is the "educable animal"—the animal capable of learning to do various things; and this is one of the reasons why the "drawing out" doctrine is one-sided and dangerous. "Organic matter, especially nervous tissue, seems endowed with a very extraordinary degree of plasticity . . . and the whole plasticity of the brain sums itself up in two words when we call it an organ in which currents pouring in from the sense-organs make, with extreme facility, paths which do not easily disappear."

Learning to ride a bicycle may be taken as an example of habit formation. Certain sensations come from the machine to the hands, feet, and body of the learner. At first he does not know how to respond to these sensations. He is falling to the one side; he has not yet learnt to turn the bicycle in the direction of the fall and thus to restore his balance. But gradually this trick and a dozen others are learnt, and he "knows how to ride." Now, there is probably no "instinctive" basis whatever for bicycle riding; we come into the world with an instinct for sucking, and another instinct (which awakens rather later) for walking, but there is no reason whatever to believe that we have any "bicycling instinct" in the true sense of the term. The art of bicycling is absolute habit; new paths have been ploughed in the nervous system of the cyclist, and, once formed, those paths will remain for a life-time. Some other habits, however, may have a vague instinctive basis.

One practical point is of considerable importance. In acquiring a habit, such as cycling or skating, it is generally

* Perhaps the term "habit" is illegitimate when applied to plants.

good to give the nervous system periods of rest. James refers us to a German writer who said that we "learn to swim during the winter and to skate during the summer." This, no doubt, is intended for a clever paradox, but there is this much truth in it, that after we have laboriously practised a new muscular exercise until no more progress seems possible, we often find, after a rest, that our skill has surprisingly increased. What is the explanation? Suppose a plough were employed to cut a groove in a plain, this groove might then be banked in, and thus preserved, by cement placed on either side. Corresponding to this imaginary supply of cement, is the rich supply of blood which goes to the brain, and which, bathing the new track with nutrimental matter, fixes its features and preserves it. After a period of rest, the nerve paths are thus found to be, not weaker, but often stronger, than before.*

Let us note, too, that the plasticity of the nervous system is particularly great during childhood and adolescence, and that at thirty or, at most, forty, there is little plasticity remaining. New habits cannot then be easily acquired. The period between eight and twelve is coming to be regarded by many educationists as specially important for habit forming of the simpler kinds; particularly in the matter of speech.

Professor James enunciates, with his usual lucidity, certain facts about habit which I propose to reproduce here.

Facts About Habit. One fact is that *Habit simplifies the movements required to achieve a given result, makes them more accurate, and diminishes fatigue.* When we are learning to ride a bicycle or to play the pianoforte, we at first exhaust ourselves by making various random and unnecessary movements of the back, head, etc. But gradually we acquire the art of confining the movements

* Memory, which has many features in common with habit, obeys a similar law. See below, p. 237.

to just the muscles required, and thus our actions become simpler, more accurate, and less fatiguing. Nervous energy is then able to be shunted off into other directions; the experienced pianoforte player and the cyclist can talk or think about quite different things when engaged in playing or cycling, while the inexperienced one dare not attempt to do so. Habit is thus a great economiser of energy. To say that "no one can do two things at the same time" is misleading. If one of the two things has been made mechanical and habitual, we can easily do it at the same time that we are doing something else. Thus we can discuss the plans of the day while dressing; we can listen to a lecture while knitting; we can observe Smith while saying our prayers in church, or, if we are a Houdin,* we can read a book while keeping three balls moving in the air. Real thought is far more exhausting than the performance of mechanical and habitual acts.

The practical inference for the teacher is one commonly overlooked in these days. Wherever effort can be judiciously

**Importance of
Routine.**

and genuinely economised by making certain acts or memories *habitual*, i.e., mechanical, this should be done. Routine, on the lower levels of life, is desirable rather than objectionable. No child should have to "think" which is his right hand or his left before making his "right turn"; no child should have to "think" whether he should say "Come to Britain" or "Came to Britain" in describing Julius Cæsar's invasion. An oft-quoted verse on the folly of obtruding the intellect into matters best left to routine may here be quoted again.—

The centipede was happy quite
Until the toad—in fun—
Said, "Pray, which leg comes after which,
When you begin to run?"
This wrought her mind to such a pitch,
She lay distracted in a ditch,
Considering "How to run!"

* See below, p. 204.

To plead for the dominance of routine in certain matters is not to disparage the use of the intellect in other matters. I hope I have made that point clear in advocating "problem" methods; and I hope I shall make it still clearer when I deal with the difference between "habits" and "habitudes" (to employ the useful though somewhat mysterious terminology of a recent book*). But if any particular piece of routine is useful in itself and at the same time economical of mental energy, there are strong reasons for adopting it. Hence the advocacy in preceding pages of a whole series of "rituals" or "drills" at present quite undeveloped and hardly thought of in our schools; possibly a drill in the outer civic functions; probably a drill in cleanliness, ventilation, emergency work, and first aid; certainly a drill in the rules of courtesy. The country parson has been held up to ridicule for expecting school boys and school girls to salute him in the village street, but anyone who goes in and out of school will recognize that the parson was, to some extent at least, in the right; for nothing is more awkward either for the boys and girls, or for the sedate adult whom they meet, than the absence of some simple rules to meet this case.† It is especially so for girls: and I have heard of one schoolmistress who, recognizing the difficulty, has trained her scholars to salute *in boys' fashion*. At present, the only rule that seems extensively taught is the rule to say "Excuse me" when passing in front of anyone; and this rule degenerates to "Sorry" before many years. Let me refer the reader in this connection to the remarks on a *viva voce* examination,‡ and suggest to head teachers and school examiners of the twenty-first century that one way of applying a practical test to a class would be to sit at a table and direct boys to come out and open the drawer, or perform other practical functions. The rumour of so extra-

* *Moral Training*. Welton and Blandford.

† "Nuns teach girls good manners and sweetness of speech which have no place in the County Council curriculum"—Mr. Bernard Shaw. Preface to *John Bull's Other Island*.

‡ Chapter XXVI.

ordinary a course of conduct would soon spread among schools; the columns of teachers' journals would be full of this new instance of arbitrary and eccentric conduct; but the tyrant faddist would have focused attention on a very necessary reform.

It is precisely in the teaching of manners that the secondary school excels the primary. The teaching is not explicit—probably, if it were more explicit, it would be far better, for the boys would see the wider application of the narrow rules of courtesy which they imbibe—and the teachers of it are not so much the masters as the boys themselves. But it is so effective that a boy who has been for some years at a secondary school is easily recognised from one who has not, and the presence or absence of the secondary school, or public school, “manner” is regarded as decisive in connection with appointments for the higher civil service and many other departments of national activity. There is little doubt that the primary school should strengthen itself on the side here indicated. The curriculum of most secondary schools is almost beneath contempt, the doctrine of “formal training” is rampant in their midst, and the actual teaching is often hopelessly ineffective when judged from any truly educational standpoint. But the secondary schools do, at any rate, give boys a “manner,” and that is much.

Many of us are permanently far less efficient in the world than we should be because, for one reason or another, we have never been taught the lesson urged by Professor James, to “make our nervous system our ally instead of our enemy.” Ineradicable tricks of poor speech, defects of manner, ugly habits of humming, clicking, peering, stooping, wriggling, or guffawing, mar the favourable impression our zeal, piety, or ability, may convey. Many a deserving man who is breaking his heart for lack of recognition and promotion must trace his disappointment to some such source as this. Let him

**Personal
Habits.**

especially remember that these tricks will almost inevitably reveal themselves during the excitement of a personal interview with managers or visitors; the mind, concentrated on important themes, will be unable to keep in check the impetuous mechanism of habits to which, for twenty years, he has handed over his existence. Hence the vast importance that any ambitious teacher, or, indeed, any professional man, should think twice before he signs in his own blood the document which Mephistopheles offers him; payment will some day be exacted of Faust. And hence, too, the duty of greater frankness among us all. Delicate as the task is, in view of the touchiness of human nature, it is our mutual duty, it is particularly the duty of head teachers, managers, and inspectors, to point out in a friendly and private way the faults of habit possessed, quite unconsciously in most cases, by assistant teachers.*

The practical side of the philosophy of habit has been set forth by James in the form of three maxims, partly derived from Bain; and these I propose to state. In any complete system of instruction in conduct, these maxims will take a prominent place; they are almost wholly absent from our present grotesquely incomplete systems of moral, civic, and religious instruction.

“In the acquisition of a new habit, or the leaving off of an old one, we must take care to *launch ourselves with as strong and decided an initiative as possible.*

**James on the
Ethics of Habit.**

Accumulate all the possible circumstances which shall reinforce the right motives; put yourself assiduously in conditions that encourage the new way; make engagements incompatible with the old; take a public pledge, if the case allows; in short, envelop your resolution with every aid you know. . . .”

* This duty of mutual frankness—this *new and hard* duty, one might say—is several times referred to by Mr. Wells in his recent book, *First and Last Things*.

"The second maxim is : *Never suffer an exception to occur till the new habit is securely* rooted in your life. Each lapse is like the letting fall of a ball of string which one is carefully winding up; a single slip undoes more than a great many turns will wind again. *Continuity* of training is the great means of making the nervous system act infallibly right. . . . 'It is necessary, above all things, never to lose a battle. . . .'

"A third maxim . . . *Seize the very first possible opportunity to act on every resolution you make, and on every emotional prompting you may experience in the direction of the habits you aspire to gain.* It is not in the moment of their forming, but in the moment of their producing *motor effects*, that resolves and aspirations communicate the new 'set' to the brain. . . . No matter how full a reservoir of *maxims* one may possess, and no matter how good one's *sentiments* may be, if one have not taken advantage of every concrete opportunity to *act*, one's character may remain entirely unaffected for the better. . . . Every time a resolve or a fine glow of feeling evaporates without leaving practical fruit is worse than a chance lost. . . . Even the habit of excessive indulgence in music . . . has probably a relaxing effect upon the character. One becomes filled with emotions which habitually pass without prompting to any deed, and so the inertly sentimental condition is kept up. The remedy would be, never to suffer oneself to have an emotion at a concert without expressing it afterwards in some active way. Let the expression be the least thing in the world—speaking genially to one's aunt, or giving up one's seat in a horse car, if nothing more heroic offers—but let it not fail to take place."

In the third chapter of this book I have drawn a distinction between "passions" and "appetites," and

Passions v. Appetites.	have interpreted or re-interpreted "passions" as involving an element of progress, culture, development, and worth, and "appetites" as purely sensuous and non-progressive. The drinking of a dram
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of whisky, the experiencing of a thrill on the racing field, the pleasing consciousness that all eyes are turned on our amazing bonnet—these things add nothing to life ; they may come, they may go ; they may come and they may go every day, every week, or every month during fifty years—the soul at the end of those fifty years is not one whit richer, fuller, or nobler than at the beginning. These things are “appetites.” But the passion for nature, the passion for constructive work and the other passions recounted in Chapter III. make the soul richer, fuller, and nobler. Fifty years will not pass away fruitless if one or more of these passions—or interests—sways the soul.

To emphasise the distinction between “passions” which are rooted in human nature and which ennoble human nature, and “appetites” which are morbid, artificial, and non-developmental, is not to plead the cause of asceticism in education or religion. Our education, our religion, our national life, are not half voluptuous enough. And it is because they are not voluptuous enough, it is because the “passions” of man are ignored, condemned, or distorted, that man falls back on sordid and squalid appetites ; and sometimes (poor wretch!) imagines that there is an element of noble self-assertion in the gratification of them.

In this connection let me quote again at some length from Professor James :—

“Already at the age of twenty-five you see the professional mannerism settling down on the young commercial traveller, on the young doctor, on the young minister, on the young counsellor-at-law. You see the little lines of cleavage running through the character, the tricks of thought, the prejudices, the ways of the ‘shop,’ in a word, from which the man can by-and-by no more escape than his coat-sleeve can suddenly fall into a new set of folds. On the whole, it is best he should not escape. It is well for the world that in most of

James's
Great Sermon
on Habit.

us, by the age of thirty, the character has set like plaster, and will never soften again.

“If the period between twenty and thirty is the critical one in the formation of intellectual and professional habits, the period below twenty is more important still for the fixing of *personal* habits, properly so called, such as vocalisation and pronunciation, gesture, motion, and address. Hardly ever is a language learned after twenty spoken without a foreign accent; hardly ever can a youth transferred to the society of his betters unlearn the nasality, and other vices of speech bred in him by the associations of his growing years. Hardly ever, indeed, no matter how much money there is in his pocket, can he even learn to *dress* like a gentleman born. . . .

“The great thing, then, in all education, is to *make our nervous system our ally instead of our enemy*. It is to fund and capitalise our acquisitions, and live at ease upon the interest of the fund. *For this we must make automatic and habitual, as early as possible, as many useful actions as we can*, and guard against the growing into ways that are likely to be disadvantageous to us, as we should guard against the plague. The more of the details of our daily life we can hand over to the effortless custody of automatism, the more our higher powers of mind will be set free for their own proper work.

“The physiological study of mental conditions is thus the most powerful ally of hortatory ethics. The hell to be endured hereafter, of which theology tells, is no worse than the hell we make for ourselves in this world by habitually fashioning our characters in the wrong way. Could the young but realize how soon they will become mere walking bundles of habits, they would give more heed to their conduct while in the plastic state. We are spinning our own fates, good or evil, and never to be undone. Every smallest stroke of virtue or of vice leaves its never so little scar. The drunken Rip Van Winkle, in Jefferson’s play, excuses himself for every fresh dereliction by saying, ‘I won’t count this time!’ Well! he

may not count it, and a kind Heaven may not count it; but it is being counted none the less. Down among his nerve-cells and fibres the molecules are counting it, registering it and storing it up to be used against him when the next temptation comes. Nothing we ever do is, in strict scientific literalness, wiped out. Of course, this has its good side as well as its bad one. As we become permanent drunkards by so many separate drinks, so we become saints in the moral, and authorities and experts in the practical and scientific spheres, by so many separate acts and hours of work. Let no youth have any anxiety about the upshot of his education, whatever the line of it may be. If he keep faithfully busy each hour of the working-day, he may safely leave the final result to itself. He can with perfect certainty count on waking up some fine morning, to find himself one of the competent ones of his generation, in whatever pursuit he may have singled out. Silently, between all the details of his business, the *power of judging* in all that class of matter will have built itself up within him as a possession that will never pass away. Young people should know this truth in advance. The ignorance of it has probably engendered more discouragement and faint-heartedness in youths embarking on arduous careers than all other causes put together."

Such then, in brief, is the philosophy of habit. I could, if need be, add the genealogy of habit, and try to show how, why, and when in the course of evolution, fixed instincts gave place to this other and more valuable apparatus of conduct. But a later chapter of this book will be a more suitable place for that discussion. Meanwhile, let me urge that while habit may be a devouring enemy to man, it may also be to him a well of strength, an ark of refuge, and even a fount of consolation. Nothing can give us greater stability, repose, and confidence than a set of habits and reactions well adjusted to the conditions and needs of our life; and in the hour of trouble nothing will serve us so well.

CHAPTER XV.

The Fallacy of Formal (or Faculty) Training.

PARTLY under philosophical and phrenological influence, but still more under the influence of popular language, there grew up years ago the notion that the human mind consisted of a series of "faculties" essentially distinct from each other. The exact number of these faculties was somewhat variable—the phrenologists carried away the palm for the largest number—but prominent among them there generally appeared:—

**The Alleged
Faculties.**

- (1) Memory.
- (2) Observation (sometimes called Attention).
- (3) Reason (Thought, Intelligence).
- (4) Will (sometimes appearing under the names of Concentration, Effort, Application, Thoroughness, Perseverance, Firmness).
- (5) Imagination.

During recent years, and again partly under the influence of popular language, but still more under the influence of felt educational needs, other "faculties" have been specified, though the word "faculty," having fallen slightly into disrepute, has not often been used in connection with this supplementary list.

- | | |
|--|------------------------------|
| (6) Inventiveness. | (7) Accuracy (or Exactness). |
| (8) Neatness. | (9) Punctuality. |
| (10) Loyalty (Obedience, <i>Esprit de Corps</i>). | |
| (11) Leadership (or Initiative). | |

Again, there moved fitfully across the psychological scene "faculties" of:—

(12) Humour.

(13) Wonder (or Reverence).

(14) Imitation.

Lastly, a faculty of:—

(15) Conscience, or Moral Sense, was formerly heard of, though now it is the least popular member of the long list.

Even very early psychologists like Hobbes, Leibnitz and Condillac felt there was something dangerous about the faculty doctrine. Spinoza went so far as to say that will and intellect were "one and the same." But these earlier philosophers produced little effect on the popular conception of faculties, which was subsequently rendered more concrete and plausible than ever by the phrenologist. Hazlitt, however, early in the nineteenth century, attacked the doctrine as set forth by the phrenologist Spurzheim; Hegel also was unsympathetic, and at last an attack, largely motivated by educational considerations, came from Herbart. Since his time "the Herbartians" have frequently ridiculed the doctrine, and it is at the present moment in a very bad way indeed, almost every educationist who knows his business being engaged in testing or attacking it. The most vigorous attack that has appeared from the pen of a British writer will be found in Professor Adams's *Herbartian Psychology*, Chapter V.

But why attack a mere psychological theory? What has psychology to do with education? Why not go on teaching and training our pupils independently of the question whether man possesses fifteen faculties, or ten, or five?

Because our educational methods are intimately connected with the faculty doctrine. Most teachers believe in and act on the dogma of "formal training" (even though, like some

eminent men, they may never have heard the phrase before*) and this dogma is necessarily false and dangerous if the faculty doctrine is untrue.

The notion is that each of the "faculties" can be, somehow, subjected to a course of "training" more or less distinct from the training of the other "faculties," and that there are certain subjects specially valuable for the training of each of these "faculties." For example, a person's "Observation" faculty can be so trained by means of object lessons or physics that he will become generally observant, not merely observant of this or of that, but of many things if not of all things. *Unless his training flows over in this way there can be no meaning in the phrase "training the faculty of Observation."* Similarly, if the memory has been "trained" (whether on dates, on passages of poetry, or on whatever else may be employed for the purpose) the training must affect the Memory in some general sense; the learning of other dates and of other passages of poetry, nay, of altogether other things such as geographical facts, must benefit to some considerable extent. *Unless the training flows over in this way there can be little or no meaning in the phrase, "training the faculty of Memory."* So also with the other faculties.

Along with this notion of training goes a depreciation of "knowledge," "facts," "ideas," "instruction." Formal trainers have quite a vocabulary of their own, rich in denunciatory phrases. "Don't cram with facts," "Mere instruction is not education," "Break up the knowledge idol," "It doesn't much matter what you teach, the great thing is *how*"; these statements and exhortations alternate with loud claims that the "training of faculty" is really the only important thing for the educator. Indeed we rarely hear, in these days, of the foundation or even the existence of "societies for the extension of useful (or other)

* "The dogma of 'formal training'—whatever that may be." *School World*, Dec. 1908.

knowledge," and even the time-honoured maxim that "knowledge is power" has long sounded dangerous and old-fashioned. "Faculty psychology" with its pedagogical sister the dogma of "formal training" is regarded as eminently sound and scientific.

Now anyone acquainted with Herbart's categories of interest," "apperception," and the rest will feel very suspicious of all depreciations of "instruction" and "knowledge." If we have an apperceptive interest only in those things which we can apperceive, "instruction" and "knowledge" cannot be unimportant.

The peculiar nature of the faculty psychology tends to its perpetuation. It offers a rich variety of choice. Suppose we have overdone one faculty we can have a

**Seductiveness
of Formal
Training.** turn at another; if our schools have relied too much on Memory they can be exhorted to try Observation or Reason. Nay, we can justify any piece of educational stupidity by bringing it under one of the faculty categories; suppose our boys detest the drudgery of a certain subject we can justify the drudgery by alleging that it is a fine "training for their Will"; suppose they are disgusted at being expected to concentrate on trifles, we can claim that they are being trained in "Accuracy." In short, the faculty doctrine possesses the strange convenience of endowing educationists with a sense of proprietorship. Each faculty can be under the patronage of a particular educationist, and he can spend his life in emphasising the importance of his favourite faculty and in belittling the importance of the others. This has, indeed, been the case to a considerable extent.

With Bain, back in the seventies, "the leading inquiry in the art of education was how to strengthen Memory." Then came the Sherlock Holmes epoch, voiced in statements by men of science and countless others, that "the great purpose of education was to cultivate the power of observation," and

calling up memories at the same time of the great work of Pestalozzi. Quite recently we have heard that not the "Three R's," but a "Fourth R," namely, Reasoning, is the most important concern of the teacher; children should be made to "think for themselves" (Professor Armstrong). Jostling with this, comes from advocates of classical and mathematical studies the claim that school drudgery is Priceless, because, in performing it, the boy has to "set his face like a flint against his inborn laziness;" and that "a distasteful subject may be of the greatest ethical value simply because it is distasteful."

A student of the faculty doctrine will soon be struck by the richness of the metaphors in which the doctrine abounds. "Memory" and "Reason" (*alias* Intelligence or Thought) are usually described as knives, and the teacher is exhorted to "sharpen" them. Memory and Observation sometimes appear as muscles needing to be "strengthened," or "exercised." Reason and Imagination occasionally function as "plants" needing "cultivation," and Imagination as a ravenous beast needing to be "fed." The Will is sometimes a trunk needing to be "braced," sometimes a wall needing "flinty" characteristics. Impartial readers may, in face of this luxuriance, feel tempted to utter the historic prayer, "Save us from the Evil One and from metaphors."

But, as I have pointed out, suspicion has gradually gathered around the faculty doctrine, and I propose to set forth some of the general grounds of this suspicion before considering the chief "faculties" in order.

There is first the extreme difficulty of knowing how many "faculties" exist. On a phrenological bust I find some thirty-six regions marked out on each side of the cranium, and only a few of these regions correspond to the members of the above list of fifteen. Recent brain research substitutes for the phrenological list merely "centres" for motor and sensory ideas,

**Brain
Research.**

together with "silent areas" whose exact function is not yet certainly determined, but is probably associational; "faculties" have, indeed, vanished altogether, and we merely hear about the "sensori-motor circuit," or about certain "instincts," whose names, again, hardly agree at all with the names of the common "faculties."*

But even if we leave alone these problems of brain physiology, our difficulties are not over. The faculties seem to overlap confusingly. Observation and Attention are much the same; so are Will and Concentration. But Concentration is very much the same as Attention; can it be, then, that Observation and Will are the same? Or is it that in any particular act of Observation there is, say, seventy per cent. of Observation and thirty per cent. of Will? Again, Inventiveness is much like Imagination, and also much like Initiative.

Worse than this, however, is the fact that the faculties seem likely to come in conflict with each other. Number 10—Loyalty, Obedience, or *Esprit de corps*—is an excellent faculty, but so is Number 11—Leadership or Initiative, and so is Number 3—Reason; the grave trouble is that a "leader" and "reasoner" does not always "obey"; a man of "initiative" is not necessarily very "loyal," he is rather inclined to have his own way and to kick over the traces. Nelson showed "Initiative" on a certain occasion at the expense of "Obedience," and the Light Brigade showed "Obedience" at the expense of "Reason" and "Initiative":

"Theirs not to *reason* why."

Number 11 is also dangerous to Number 14 (Imitation) and Number 14, conversely, is dangerous to Number 11.

Confessions of conflict among the faculties come from the bosom of the school itself. "Observation is the grave of

* Is there a "musical faculty" in the older sense? Some arguments can be adduced to support an affirmative answer.

Thought (Reason)," says one educator; "Don't cram the Memory with facts, but cultivate Reason or Observation," say others. Exhortations to train "Imagination" by encouraging boys to form rough and ready answers to their "sums," or to conceive of certain problematic or fantastic situations in history or literature, alternate with exhortations to "Accuracy." Worse still, if the pupil "Concentrates" his mind on one thing he cannot "Observe" other things at the same time, and some of our greatest scientists have, in fact, acquired a bad reputation for absent-mindedness, *i.e.*, for being "unobservant" of most things outside their favourite domain. The same thing is true of all of us to a greater or less extent; to be "observant" in one direction is to be "unobservant," temporarily or permanently, in others.

This last point brings us to the fact that there may be war not only between one "faculty" and another, but actually within the dominion of a single "faculty." We talk glibly of Obedience, but what do we mean by it? Obedience to parents, to teachers, to Church, to State? Suppose our parents tell us to lie or thief (a situation not at all uncommon in certain parts of London), are we to obey them, or to obey some other "higher" law? If the State commands one thing and the Church another, which authority are we to obey? Again, a "strong Will" is desirable, but to have strong Will on merely trifling or indifferent matters—still more, to have a strong Will to do wicked things—is not desirable.

And thus we are led to what is the gravest objection to the faculty doctrine. It is an immoral or at best an un-moral doctrine. Its practical influence, if any, may be in the direction of making a person efficient in certain ways, but these ways may be irrespective of his goodness or badness. Keen powers of Memory, Observation, Reasoning, and Will are as often possessed by great villains and swindlers—by men like Iago—as by good citizens. Accuracy, Neatness, and Punctuality are as necessary

**Non-morality
of the Faculties.**

to success in evil doings as to success in good, and the same may be said of Loyalty, Initiative, and Inventiveness. The faculty of Conscience is, I admit, on a different level, and probably also that of Reverence, but then these faculties are hardly ever patronised by formal trainers. You do not hear from them proposals to "cultivate the Conscience" by means of this subject or that. Indeed, it is quite surprising how the most important "faculty" of all has been ignored.

Professor Adams pointed out years ago the *unmoral* nature of formal training. "What could call into play more of a boy's faculties than orchard-robbing? Almost all the virtues are trained in the exercise of this vice. The necessary planning demands prudence, forethought, caution. The choosing of the right moment implies careful observation, judicious estimate of character, and intelligent calculation of probabilities. The actual expedition demands the greatest courage, firmness, self-control. Climbing the tree and seizing the fruit are only possible as the result of the most accurate adjustment of means to end. All the results aimed at in the most liberal education are here secured; no teacher is required, and the boy enjoys it. Why does not apple stealing rank with Latin and mathematics as a mental gymnastic?"

The light and charming manner in which this author set forth his fundamental objection to the dogma of formal training has apparently prevented educationists from seeing the importance of the point he is emphasising. He has pricked the bubble of their fondest delusion, and they are unconscious of the process. Down to the present moment there are formal trainers praising Drudgery because it "trains the will," praising Accuracy, Neatness, and Punctuality as if these were always and incontestably virtues, or going through some other portion of the formal trainer's ritual with the unquestioning zeal of a devotee.

Before discussing the individual "faculties," I must answer the question which has no doubt presented itself to the mind

of the reader. If there is no such "faculty" as that of "Reasoning" or "Observation," how comes it that we use the words?

I have not denied that man can "reason" or "observe." We know full well that he can. I have not denied—I have positively emphasised in the preceding chapter—the fact that man can be trained to do certain things. He can be trained to "observe" a cricket ball in its flight, to "reason" rapidly about its direction, to "will" a skilful blow in response, or to "remember" certain cricket rules firmly. He can be trained to be "punctual" at certain engagements and "accurate" in performing them. But the greatest question is whether, if you "train" him to observe or reason about one group of facts, he will also necessarily be observant and thoughtful towards other and different facts; whether, if you train his "will" in one domain, you are also training his will in another domain; whether punctuality and accuracy in one set of engagements entail punctuality and accuracy in all other engagements. Does training *flow over*? If it does, to *what extent*? And if it does, to what extent is this flowing over due to *mere training*, and to what extent is it due to instruction?

At first sight these questions seem superfluous and even absurd. "Observation is Observation," says the critic; "*of course* if you train a person to observe he will become observant." But the word "Observation" is an abstract noun and stands for many kinds of "Observation." The mere fact that London and Birmingham are both cities, and that London has many bridges, does not warrant us in the inference that Birmingham also has many bridges. Because the word "city" is common to the two we have no right to infer that cities are alike in all respects. Similarly because the word "Observation" is used to cover many instances of a certain process we have no right to infer that those processes are alike in all respects. Such an

**Words are the
"Counters of
Fools."**

inference would merely prove that, instead of examining facts, we had been enslaving ourselves to a convenient word.

Now that is exactly the charge which was brought by Herbart against the faculty doctrine. Man reasons, man wills, man remembers, man is punctual, man is loyal; the employment of these five predicates is, however, no guarantee that there exist five entities separate from each other. The Herbartians are constantly cracking such jokes as Molière's about the *virtus dormitiva* of opium* and Professor Adams's about the "tickability of clocks," and are constantly warning educationists against imagining that abstract nouns stand for concrete realities.†

However, when we discuss the various "faculties" we shall better appreciate this objection. I must now merely summarise

the general objections to the faculty doctrine.

**The Case
against the
Faculties.**

Eight objections have, so far, been mentioned; the change of emphasis from this faculty to that; the difficulty of discovering brain regions

corresponding to the list of faculties; the similar non-correspondence of the list of instincts with the list of faculties; the uncertainty professed by formal trainers themselves as to the number of faculties; the protean nature of several of the faculties (they seem liable to confusion with each other); the possibility or probability of conflicts between the faculties or even in the region of one faculty itself; the fact that the faculties seem to be unmoral—a bad man may possess all of them except possibly Conscience or Moral Sense; lastly, the suspicious verbalism which seems to hang around the list of alleged faculties.

But the great question, after all, is whether this faculty or that can, actually, be trained or improved so as to *flow over*, and, if so, what is the exact nature of this improvement? After having been reared in an atmosphere of this

* Opium has a "dormitive virtue" or "dormitive faculty."

† The "realists" of the Middle Ages, and Plato, in ancient times, imagined that every abstract idea must have a concrete prototype somewhere.

doctrine, one experiences a shock on reading the words of Mr. Bernard Shaw: "No man ever learns to do one thing by doing something else, however closely allied the two things may be."* Mr. Shaw is no educationist by profession—he is a severe critic of education—but his words seem to be strangely confirmed by those of such genuine educationists as Professor Thorndike that "improvement in any single mental function need not improve the ability in functions commonly called by the same name. It may injure it."

Thus, if we are trained to "observe" some things well, we may be none the better as "observers" of other things, we may even be worse.

There is, at any rate, an atmosphere of suspicion surrounding these fifteen (or more or less) mysterious faculties, and the voicing of that suspicion is the purpose of the present chapter. In what follows we shall come to closer grips with the question. I commence not with the more time-honoured faculties, but with one of those upon which special stress has been laid during recent years.

* *The Perfect Wagnerite*. The same idea is conveyed by Mr. Shaw's other dictum: "No man can be a pure specialist without being in the strict sense of the word an idiot."

CHAPTER XVI.

Formal Training.—Observation.

PESTALOZZI tried to cultivate the “faculty of observation” among his children by placing them in front of certain objects and engaging in a dialogue.

“*Boys, what do you see? A hole in the wall. A tear in the partition. Very well. Repeat after me: I see a hole in the wall paper. I see a long hole in the wall paper. Behind the hole I see the wall.*

**The Birth
of the
Object Lesson.**

Behind” . . . He also prescribed observation exercises on the basis of the child’s own body; “*The ten fingers of my two hands have twenty-eight joints, ten at the top*” . . . etc. As one of his early critics said, “Pestalozzi takes a world of trouble to teach a child that his nose is in the middle of his face.”

This method was transferred some decades ago to our elementary schools, and it still persists—though in a languishing condition—in our “object lessons” on chalk, coal, leather, roots, and the like. The essential features of the method are two; that the children stare steadily at a certain “object” and that a certain number of properties of that object are enumerated, first by the teacher and then by the taught. In this way the “faculty” is supposed to be trained. The careful observation of coal and leather is alleged to affect the boys’ attitude towards other objects—flowers, shop windows, animals at the Zoo, &c.; observation power is supposed to *flow over* into all kinds of new channels.

Object lessons preceded the appearance on the English scene of Sherlock Holmes, but there is no doubt that the fictitious doings of that remarkable character served as a literary expression of the neo-educationists' faith in "observation." It marked, however, a stage beyond that faith, for the author of *Sherlock Holmes* laid stress not only on observation, but on "deduction" and "knowledge." But he did not lay his finger very accurately on the missing element in the common notion of "training the observation faculty," though he advanced towards it.

The missing element was stated clearly for English readers in 1898, on the appearance of the book already referred to, namely, *Herbartian Psychology Applied to Education*. In any intelligent educational community there would be no need to do more than refer to that book—its expositions are so plain, its conclusions are so irrefutable—but as one hears statements on every side which imply that its expositions and its conclusions are unknown to the general public, I propose to set them forth, partly in my own words, partly in those of the author.

What things do we usually "observe" most carefully? The young child "observes" (with "primary passive attention"*) anything that is bright, coloured, moving, etc. The older person similarly "observes" these same things in a casual way, but he also "observes" any other things that may happen to awaken in him "apperceptive interest." If he is a business man, he will observe price lists, economising devices, etc.; if he is a botanist, he will observe whatever relates to plants; if he is a racing man, he will observe the sporting columns of the newspaper; if he is a tailor, he will notice the cut of your coat. Mozart in Italy noticed dancers and singers, but was singularly unobservant of the Coliseum and the Vatican. *We all observe what we are interested in.* And what are we

**The Psychology
of Observation.**

* See p. 169.

interested in? The complete answer to this question would involve references both to one's fundamental instincts and to the past acquisitions of one's life; but a negative answer is easily given; one is not apperceptively interested in anything that is tediously familiar, nor in anything that is so unfamiliar and remote as to be meaningless. One must have at least a little acquaintance with the object, a little knowledge of its properties, a little realisation of its significance, before one will "observe" it with care. Watch the rustic in a museum, and you will realise the truth of this.

We thus see the reason why "object lessons" on chalk, coal, or leather are often dull and unsuccessful. Either these substances are over-familiar or they are not familiar enough; for the one reason or for the other, they do not appeal to the "business and bosoms" of the children. All that has been said on preceding pages in favour of making our teaching more "romantic" and, at the same time, more "practical," is merely a plea for the interest doctrine. Why is not a lesson on "chalk" necessarily interesting? Either because the teacher fails to present the "romance" of chalk, or because he fails to appeal to the humble, familiar, practical side of the subject. In all cases of interest there is an element of the new and the old; the new must be brilliant, or the old must be vigorous, if the chemical reaction known as "interest" is to occur in any marked form. Mere talks about the "whiteness," "opacity," etc., of chalk will therefore fail.

This Herbartian doctrine of interest is thus fatal, on the one hand, to all depreciations of "knowledge," "facts," &c.

In the realm of observation, a little knowledge

Knowledge is not a dangerous, but is an indispensable
enters into thing. We do not observe things of which we
Observation. know and care nothing. The dressmaker

observes dresses because she already "knows a lot" about them, and the same principle applies all along the line. "It is knowledge that directs observation and gives it meaning. .

We observe easily what we are interested in or what we already know something about."

The doctrine is also fatal to the stress on the observation of peddling, petty, unimportant details; on the "observation" of the number of steps on one's customary staircase, of the number of buttons on one's waistcoat, of the end of a recumbent cow which rises first. "It is admitted that the number of steps, the number of buttons, and the end of the cow are not in themselves of very much importance. But . . it may be maintained that the habit of observation in noting them is valuable, or that . . though the facts are at present of no consequence one never knows at which moment they may become of vital importance."

The latter contention scarcely deserves consideration, as it would justify the teaching of every imaginable fact, however trivial.

It is the *habit of general observation* that the formal trainer desires to cultivate. After being efficiently trained to "observe" chalk, coal, &c., the pupil is expected to observe anything that comes along.

But such "diffused Sandford-and-Merton" observation is not genuine observation at all. It is merely gaping. First this object attracts our attention, and our eyes follow it mechanically; then another flits across the scene and we stare at that; then a third and a fourth. Such gaping is innocent enough in a child but it is generally useless in an adult. Besides, even with the child, "observation" is accompanied by non-observation; in staring at the second object he has to ignore the first.

This last fact throws a new light on the "faculty" notion. Observation, to be vital, genuine, and intelligent, must involve non-observation. We must concentrate our minds upon some objects or facts to the exclusion of others. Thus the exhortation to "train the faculty of observation" is dangerously near the borderland of nonsense. An exhortation to train the

faculty of non-observation (concentration of mind) is quite as sensible, and, by the way, quite as frequent, as we shall see when we consider the "will-faculty."

"Is the teacher never to encourage observation, then?"

Most decidedly he is; but the great point which must be urged against the formal trainers is that observation, to

**Darwin on
Observation.**

be valuable, must be relevant, purposive, meaningful. Even in the simplest kind of apperceptive observation this element is present, for, as I have pointed out, an element of knowledge guides us; we see significance or meaning in the object, and therefore are attracted to it. But the same principle applies to higher forms of observation. The greatest of all observers has stated it with great clearness. Someone had said that he (Darwin) should have merely collected and published isolated facts. "How profoundly ignorant he must be of the very soul of observation," replied Darwin. "About thirty years ago there was much talk that geologists ought only to observe, and not theorise; and I well remember someone saying that at this rate a man might as well go into a gravel-pit and count the pebbles and describe the colours. How odd it is that anyone should not see that *all observation must be for or against some view, if it is to be of any service.*"*

"Observation," says similarly a recent American writer, "is not a random process, taking account of any and all individuals. . . The individuals are selected from a more or less definite point of view. . . The ordinary account of observation gives no suggestion of a *principle* in accordance with which the individuals to be observed are selected."†

*Quoted in Winch's *Problems in Education*, p. 34. Dr. C. W. Kimmins tells a true story of one of the best known of English barristers. He was expounding the practical philosophy of cross-examination. The secret of success, he said, was *observation*. The barrister's duty was to watch the face of the witness in order to follow the effect of the examination, and to shoot the pertinent questions at the right moment. But on the same evening that the barrister expounded this philosophy he was unable to recognise his own overcoat, and repeatedly asserted that it was not his!

† Miller. *The Psychology of Thinking*. P. 244.

The reference in these cases is to the systematic observation of the scientist. The scientist sees before him a group of facts or events which he wishes to interpret. He accordingly frames an hypothesis to explain them, and then, with the deductions from this hypothesis at his finger-tips, tests and observes the facts or events anew. His observation is thus a *purposive* process; he only observes what bears upon the case. The police have constantly to act in this way; a crime has been committed; this or that explanation is proffered; this or that place or person is now "observed" for the purpose of putting each hypothesis to a test. If policemen were to "observe" everyone indiscriminately, grave dissatisfaction would be felt even in the ranks of the formal trainers. Sherlock Holmes himself did not "observe" everyone and everything. As Professor Adams expresses it, "He only looked for certain things."

The reader will have noted that this genuine and high kind of observation actually calls for aid from the faculty of—imagination! An hypothesis is simply a guess (either clever or stupid), and to make a guess is commonly regarded as an exercise of the imagination. Thus extremes meet, and the most earthborn and laborious of the "faculties" is found working hand in hand with the most soaring and divine!

And what is "imagination?" In this connection it is clearly much the same as knowledge. Even "stupid guesses" are based on knowledge of a kind, and clever guesses are based on knowledge of a very sound and extensive kind. The wildest guess of a scientist or of a detective is based on some knowledge of nature or of human nature, and the cleverest guesses—even the supreme flashes of genius—are penetrated through and through with sound knowledge. Sherlock Holmes guessed his way to the truth about the "Rache" episode because he knew German; Darwin guessed his way to natural selection because he had read Malthus. And after having guessed their way to this or that hypothesis, the detective or the scientist

returns to reality and puts his hypothesis to the test of observation. If it fits the observed facts, it is accepted; if it does not fit them, it is modified or rejected. And the facts are "observed" not indiscriminately but in the light of the hypothesis.

Even in observation of the "formal steps" variety—usually called "presentation" and "comparison"—there is selection and guidance. The teacher does not throw down a mass of indiscriminate materials before the child and bid him "observe." There is always some pertinent similarity or contrast between the material presented. The idea of matter, in its solid, liquid, and gaseous conditions is perhaps vague, and the teacher wishes to clarify it. Does he bring forward poems, rabbits, and pictures of Chinamen? Not at all; these would not illustrate the fundamental differences of matter. He brings forward such solid, liquid, and gaseous bodies as will serve to clear up the point under discussion. Or the fundamental differences between prose and poetry are to be elucidated. Does the teacher now bring forward specimens of wood, mercury, and oxygen? Not at all; a totally different set of objects is now called for, specimens of iambic and trochaic metre, and so forth.

And so with all "observation" worthy of the name. We observe with a definite purpose—or, perhaps, with some vague, indefinite, but nevertheless genuine purpose—or, at the least, with some flickering, half-formulated, but, nevertheless, real interest. We do not observe for the sake of observing.

One result of experimental psychology is of some importance in this connection. It appears that human beings can be divided, according to the innate observational bias of their minds, into four leading groups; the descriptive, the connecting, the scholarly, and the emotional. "The first type repeats only what has been perceived. . . . The second type interprets the apperceived situation by uniting, as well as

possible the parts, into a whole process. It is a synthetic understanding as against the analytic. The third type leaves what is perceived, and turns to stored-up knowledge. Such pupils do not really observe; they see in the things that which they have learned, and apperceive it by means of their conceptions. Finally, the fourth type interprets the apperceived material by feelings and emotions. Such a child projects his own life into that outer experience. The observation itself may even become falsified by fantastic additions." With regard to the two sexes, "girls, when shown a picture, seem to apperceive the personal activities, the boys the things."*

But the question may be asked: Admitting all you say as to the usual forms of observation, may it not be possible to

**Is it possible
to train
Observation?**

organise an "observation faculty?" How far is "training in observation" really possible? The example given in Professor Adams's book—of how Robert Houdin trained himself to observe quite a multitude of objects during a momentary glance at a shop window—shows that something is possible. But we must not mistake the import of the example. In the first place, Houdin had an interest in his task and in the objects he was studying; he was simply employing and accumulating apperceptive resources dealing with shop windows. In the second place, during his observation of the shop windows, he was unobservant of other things; of carriages, of church towers, etc.; and might very easily have been run over by vehicles if he had walked in the road. In the third place, he was not only necessarily unobservant of these other things at the time in question, but his faculty of observation probably remained permanently untrained except with regard to shop windows. Was he more observant of stars, of clouds, of plants, etc., after his shop-window training than he was before? I doubt it.

* Münsterberg, *Psychology and the Teacher*, p. 133.

“Training in observation” is, however, clearly possible *along one or more definite lines*; training in *general* observation is a much more elaborate (and a much more dubious) matter. “If we wish minute observation in a definite direction, we must cultivate special knowledge to correspond.* If we wish to encourage general observation we can only succeed by cultivating wide interests.”

But cannot certain *rules of observation* be taught to our pupils?

Undoubtedly. But to give general rules is to be a mere trainer no longer but an *instructor*. The essential faith of the formal trainer is that the use of a definite subject-matter causes a general, and not merely a specific skill in observation, memory, reasoning, etc. Now if we add to this use of a subject-matter a series of general hints or maxims, we are confessing that something more is necessary than formal training.

In certain recent experiments on observation it has been found that improvement in power of observation occurs if the child is directed to look for one quality or for one class of object at a time; or if the various general qualities or notions are first recognised and named before being looked for in the complex object, such as a picture.

But this proves nothing in favour of formal training in the strict sense. To look for one quality or one class of object at a time is *purposive* observation; the controlling idea guides the observation; moreover, observation is necessarily accompanied by non-observation of the irrelevant. The same holds good of the policy of learning to recognise and name qualities before trying to observe them in any particular object or region.

Thus we see that observation is a very technical thing. We can be trained to be good observers in one direction and may continue to be as unobservant as ever along other directions. Some recent experiments, *performed on scientists*

* *E.g.*, knowledge of shop fronts, &c.

themselves, prove that they may be every whit as unobservant as other people, despite their training.

“There was two years ago in Göttingen a meeting of a scientific association, made up of jurists, psychologists, and physicians, all, therefore, men well trained in careful observation. Somewhere in the same street there was that evening a public festivity of the carnival. Suddenly, in the midst of the scholarly meeting, the doors open, a clown in highly coloured costume rushes in, in mad excitement, and a negro with a revolver in hand follows him. In the middle of the hall, first the one then the other, shouts wild phrases; then the one falls to the ground, the other jumps on him; then a shot, and suddenly both are out of the room. The whole affair took less than twenty seconds.” The episode had been completely rehearsed in advance, though the assembled scientists were unaware of the fact. How accurately did they “observe”?

“Of the forty reports handed in, there was only one whose omissions were calculated as amounting to less than twenty per cent. of the characteristic acts; fourteen had twenty to forty per cent. of the facts omitted; twelve omitted forty to fifty per cent., and thirteen still more than fifty per cent. But besides the omissions there were only six among the forty which did not contain positively wrong statements; in twenty-four papers up to ten per cent. of the statements were free inventions, and in ten answers—that is, in one-fourth of the papers—more than ten per cent. of the statements were absolutely false, in spite of the fact that they all came from scientifically trained observers. Only four persons, for instance, among forty noticed that the negro had nothing on his head; the others gave him a derby, or a high hat, and so on. In addition to this, a red suit, a brown one, a striped one, a coffee-coloured jacket, shirt sleeves, and similar costumes were invented for him. He wore in reality white trousers and a black jacket with a large red necktie. The scientific commission which reported the details of the inquiry came to the

general statement that the majority of the observers omitted or falsified about half of the processes which occurred completely in their field of vision."

These results, therefore, merely confirm the statements in *Herbartian Psychology*, and with a few sentences from that book I close the present chapter; I must remark to the reader, however, that under the category of "memory," "accuracy," and "reason," certain matters will be dealt with, similar in all essentials to those dealt with here; and must remind him also that the good observer may be a very great villain.†

"A trained eye does see in a picture things that are quite invisible to the lay spectator. It need not be that the (art) critic sees more in the way of mere lines and colours; it is merely that he understands what to look for, what to direct his attention to, how to combine what his senses present to him. . . . We are all trained to bark at‡ something; and, each in our own field, we can do wonderful things—not because our senses are keener, but because our knowledge is fuller and better arranged in our own special directions."

* Munsterberg. *Psychology and Crime*, pp. 51-3.

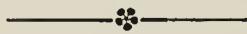
† See also Stern's results, p. 76; and Binet's, pp. 140, 141.

‡ Cf. the phrase "To bark at print."

CHAPTER XVII.



Formal Training.—Accuracy, Neatness and Punctuality.



“ACCURACY is no faculty at all,” some reader may object. Now the word “accuracy” is an abstract noun, just as the word “observation” is; man can be “accurate” as well as “observant”; consequently, if “observation” is a “faculty,” so, possibly, is “accuracy”; possibly, therefore, accuracy can be trained just as much (or just as little) as “observation.” Nevertheless, if anyone objects to the use of the word “faculty” in this connection, he can use any other that he pleases, tendency, habit, etc.

The crusade in favour of “accuracy” was mainly initiated by the scientists. Convinced that quantitative methods were absolutely necessary in their own department of study, they believed that they were equally necessary in all the walks of life. The housewife needs to be “accurate,” if she is to cook or shop well; the artisan needs to be “accurate,” if he is to manipulate tools or machinery well; the voter or politician needs to be “accurate,” if his votes or his measures are to be genuinely helpful in modern life. Along with a conviction of the value of accuracy in general, went the belief that a course of training in science would conduce to it. As Professor Armstrong says, “If people learn to weigh things, they will, perhaps, in time, learn to weigh opinions.”

**Recent Stress
on Accuracy.**

Very similar claims came from a very different group of men—the teachers of the classics. They held that by a course of training—this time in Latin and Greek—youths could be made into accurate men, accurate not only in one, but in many or all departments of human activity.

Following the order of treatment in the preceding chapter (for “accuracy” and “observation” are somewhat closely related, accuracy sometimes meaning accuracy of observation, sometimes accuracy in expressing, verbally or graphically, what has been observed), I would first ask the question, “What things are we usually ‘accurate’ over? Are all men equally accurate, or is any one man equally accurate over all things?” The plain answer, of course, is that a man is usually accurate over a thing if he has an interest in it, and realises the value of accuracy in connection with it. “The boy who yawns over the pretty freehand drawing copy will eagerly work for hours on his slate . . . to get up a particularly roguish expression on his ‘man’s’ face, or a specially satisfactory way of turning a foot, or representing the smoke of a steamer, or the billows of a choppy sea. . . . John was a perfectly normal type—clever and very careless. Suddenly the mathematical master reported an amazing improvement in John’s marks, . . . (while) the science master reported that John had developed a violent interest in chemistry, and was showings leanings towards volumetric analysis. The whole trouble was afterwards traced to its primary bacillus in a gigantic balloon that John was projecting. How to cut the gores drove him to Todhunter; how to calculate how much zinc and sulphuric acid were necessary to float his balloon with hydrogen had urged him to chemistry.”*

The preceding illustrations (which could be multiplied enormously) may serve to emphasise the fact that, as soon as anyone realises the vital importance of accuracy in any

* *Herbartian Psychology*, pp. 264-5.

department of effort, at that moment he bestirs himself to be "accurate."

"But," the formal trainers will urge, "accuracy in *all* departments is what we desire."

This raises the question whether such *general* accuracy is necessary or desirable, and the answer surely is "No." Over some matters some of us need to be very accurate indeed; over others we do not.

In arithmetic lessons there is often an idolatrous straining after accuracy. Sums are laboriously worked out to six or eight places of decimals; rough and ready guesses at the answer to certain problems are positively discouraged. What excellent exercises of the "faculty of imagination," such rational guess-work provides is not adequately realised; indeed, no patron of this latter faculty seems to have arisen, consequently, "accuracy" rules supreme in the realm of mathematics. The truth is that not only in mathematics, but also in all subjects, accuracy may sometimes be absolutely necessary, while at other times it is useless, or perhaps unattainable. The usual methods of teaching systematic botany are almost ruinous of the subject; they are too finicking, too pedantic, in fact, too "accurate." Again, "accuracy" is a purely non-moral quality. Gamblers, forgers, and burglars frequently have it to a high degree, at any rate within the limits of their favourite pursuits.

Lastly, there is no proof that the power of accuracy can be "trained" all in a general sense. We can be made accurate in certain departments of activity, but the training does not flow over to other departments; weighing "things" does not necessarily conduce to weighing "opinions."

There are several stories told in this connection. That of Laplace, the great mathematician, is dealt with best under the faculty of "reason," though it applies here also. The following is, perhaps, even more pertinent.

“I once heard a prominent teacher of mathematics give as his excuse for keeping the company waiting for his paper half an hour that he had misread the time on the programme; then he presented his paper in defence of mathematics as affording superior training in accuracy. The worst of it was nobody seemed to notice the incongruity.”*

There are so many types of accuracy—accuracy of expression, accuracy of observation, &c.—that the matters referred to in the following paragraphs will, perhaps, hardly be conclusive for the whole subject. Indeed, until a vast number of experimental investigations have been made, we cannot feel very confident upon the present theme. But such evidence as exists goes to show that there is little or no truth in the doctrine of formal training. Let me first summarise some important quantitative experiments by Thorndike and Woodworth, narrated by Bagley in his *Educative Process*.

Individuals were practised in estimating the areas of rectangles from 10 to 100 square centimetres in size until a marked improvement in accuracy was attained.

Experimental Evidence. Areas of the same size but of different shapes were then substituted, and the power of accurately estimating the areas at once fell off 56 per cent. If the rectangular shape was retained but the size of the figures greatly increased there was a fall amounting to 70 per cent.

This shows that acquired accuracy of one kind has singularly little influence outside of its own department. In the instances just cited, the departments were very closely allied, and thus a certain amount of influence was exerted, *i.e.*, a certain amount of acquired accuracy “flowed over”; but the amount was less than a half in the first case and little more than a quarter in the second case.

Weights were then employed instead of areas. The weights employed were at first small (40 to 100 grammes) and a certain

* Horne, *Psychological Principles of Education*, p. 76.

power of accurate estimation was acquired. Then much larger weights were employed (120 to 1800 grammes). *Accuracy of judgment fell off 61 per cent.*

In the case of length of lines there was no "flow over" at all when long lines (6 to 12 inches) were employed after practice on short lines ($\frac{1}{2}$ to $1\frac{1}{2}$ inches). All the acquired accuracy was found to be ineffective in this partly changed situation.

Other experiments by these investigators involved the training of students to scratch out certain specified letters, *e.g.*, s and d, from a printed page. It was found that this training had very little effect on the students' ability to scratch out *other* letters. A similar result followed when words (*e.g.*, adjectives, or adverbs) were employed.

The conclusion was drawn that to speak of "accuracy," "observation," &c., is to use entirely misleading or meaningless language; that the faculties so indicated are "mythological, not real entities." "Improvement, in any single mental function, need not improve the ability in functions commonly called by the same name."

So much for these quantitative experiments.* It may be alleged, in reply, that a person who has gone through a course of scientific or mathematical study must be, *in some way or other*, a more "accurate" observer. But the evidence points wholly in another direction. There is either a retarding effect or more probably no effect at all.

In Professor Munsterberg's *Psychology and Crime*, a number of instances are given of the entirely inaccurate character of the human memory even among scientific men

* The history of this aspect of the formal training question is somewhat as follows (Dr. Spearman). The first experiments on sensory discrimination were by Gilbert and Fracker; they seemed to indicate that improvement in one function improved other functions. Experiments by Scripture, Smith, Brown, and Davis pointed in the same direction. Then came the work of Thorndike and Wordworth narrated above; this gave formal training the worst blow it has ever received. It was followed up and confirmed by Norsworthy, Swift, and Squire (*see* Squire's tests on neatness, p. 215). Fracker partially recanted from his previous position.

or scientific students. See, for example, the episode quoted above.*

It may be replied, however, that these scientists were taken at a disadvantage; the episode was unexpected; they had no time to prepare. This is really no answer to the charge that a scientist is almost, or quite, as inaccurate, when off his ordinary track, as a common person; but even if he be allowed time to prepare himself he shows up badly.

Professor Münsterberg asked a large number of science students to write down careful answers to a series of questions referring to what they would see or hear. "At first I showed them a large sheet of white cardboard on which fifty little black squares were pasted in irregular order. I exposed it for five seconds, and asked them how many black spots were on the sheet. The answers varied between twenty-five and two hundred. . . . We had here highly trained, careful observers, whose attention was concentrated on the material, and who had full time for quiet scrutiny." So, too, with tests of time, of rapidity of movement, of the apparent size of the moon, and many others.

It may be replied, as under the head of "observation," that a man may be "trained" to look systematically for

**Instruction in
Accuracy.**

one quality at a time, and that this would conduce to "accuracy." For example, the science students could have been directed to be on the look-out for the number of squares on the white cardboard; then, surely, they would have given a more accurate account of what they had seen. Undoubtedly this is true, but this method would be a departure from the "training" standpoint altogether, and a falling back on another standpoint. Either we would be prescribing a series of useful rules or maxims—just as we might prescribe useful rules of memory, or of etiquette, or of conduct; or we would be trying to arouse an expectant interest in certain aspects

* pp. 206, 207.

of the thing to be studied ; in both cases our procedure would be one of instruction, not of training. This distinction seems at present beyond the mental grasp of many of our conventional educationists, who constantly either imply or expressly state that not by express maxims, advice, instruction, or anything of the kind, but by a process of unconscious or semi-conscious training, are our pupils to be made, mentally and morally, fit for the battle of life.

I put "neatness" after "accuracy" for three reasons. Firstly, there is some resemblance between the two qualities,

Neatness, or at any rate between slovenliness and inaccuracy, their opposites. Secondly, the two have been recently bracketed together (and along with "punctuality") as "school virtues which are in reality great life virtues exemplified and enforced in small matters." Thirdly, the same fate that has befallen "accuracy" at the hands of experimental psychologists has befallen "neatness." It has been shown that "neatness" in one department of work does not appreciably flow over into other departments.

Let me first repeat some necessary and now familiar preliminaries.

If the word "faculty" is objected to, it can be dropped in favour of any other that the reader may prefer.

Again, the "interest" doctrine seems to hold good here as everywhere. If a girl wishes to look smart she will try to be "neat" in dress ; if I am intensely interested in map drawing I shall cultivate a "neat" style of mapping.

Again, it is far from certain that we need to be "neat" in all things. In some matters, certainly, neatness is a great virtue ; in certain others it may be unnecessary or pedantic, as is exemplified in the laborious ruler work of many arithmetic lessons. However, one may admit that the word "neatness" is a less general and therefore less ambiguous one than "accuracy" and most of the other pet words of the formal trainers, and that neatness is generally a

virtue. "It is in essence a form of respect for work, for duty, and the person to whom the duty is discharged. It is an expression of that virtue which is never acquired if not acquired in childhood—viz., reverence."

But we cannot admit that a system of blind training in "neatness" is effective outside its own narrow circle.

At the Montana State Normal College careful experiments were undertaken to determine whether the habit of producing neat papers in arithmetic will function with reference to neat written work in other studies. The results are almost startling in their failure to show the slightest improvement in language and spelling papers." It should be explained that in the above experiment, though care was taken to impress on the pupils the need for neatness *in arithmetic*, all reference to other subjects was avoided.

**Experimental
Evidence.**

Some time later the experiment was repeated in a different form by Ruediger. The teachers were now directed to "improve the occasion" whenever the question of neatness in arithmetic came up; in fact, *the duty of neatness in home life, in dress, etc., was emphasised*. The results were now very different. Neatness *did* "flow over" to other school subjects than arithmetic, though, as no specific mention was made of these other subjects, the "flow over" was not complete. Could any better evidence be forthcoming of the value, nay, the necessity for *explicit moral instruction*, and of the pedagogical folly of such depreciations of the "spoken word" as we so often hear? It is precisely the spoken word which is largely responsible for the "flow over."

Even if this carefully-produced evidence were disregarded, and proof could be forthcoming that a man neat in one respect was generally, if not always, neat in other respects, this would be of no avail for the formal trainer, and two replies could be made to him.

First, it is quite possible that temperamental elements enter into such habits as neatness and accuracy. A person's nervous system may incline him either to precision or to laxity in various matters; consequently, any correspondence between neatness of dress and neatness of writing may prove nothing at all as to the efficacy of "training." Secondly, an element additional to formal training frequently enters into school work. A child may be trained to do neat work in arithmetic, and may, *at the same time, be instructed in the value of neatness in general*; an ideal of neatness may be set before him. In that case we should reasonably expect a certain correspondence between neatness in one department and neatness in another. But formal trainers are exactly the last people to advocate such generalised instruction.

It seems almost absurd to discuss the application of the formal training idea to "punctuality." Everything that has been said with regard to the two preceding

Punctuality. qualities applies here also, the story on p. 211 particularly. Whether mechanical insistence on punctuality at school creates a generalised habit of punctuality in all the affairs of life is extremely doubtful; when, however, the training is combined with instruction or discussion on the general reasonableness of punctuality it is likely to be effective.

"But who doubts the value of such instruction?" it may be asked. The formal trainer not only doubts it, he is always deprecating it; "the better the class and the better the master the less will be said;" "it is by practice, not by precept, that we become perfect."

It is a strange nemesis that of the three virtues specially mentioned by one of our ablest advocates of formal training—punctuality, accuracy, and neatness, "three school virtues which are in reality great life virtues exemplified and enforced in small matters"—two, after having been put to a recent statistical test, should have been found to disappoint the formal

trainer. Moreover, we must never forget that "punctuality is no virtue at all if it is the punctuality of the debauchee at an evil house, or of the brigand at his assignation; that accuracy is no virtue at all if it is the accuracy of the forger in imitating his victim's autograph, or of the gambler in keeping lists of racing records; and that neatness is no virtue at all if it is the professional neatness of a designing woman."* These qualities are, in fact, sometimes virtues, sometimes pedantries, sometimes the very instruments of vice; and the only way in which the human conscience can be educated to distinguish the difference is through the illuminating influence of the written and spoken word—through instruction and rational discussion.

I do not know whether any deliberate experiments have ever been performed on the question of punctuality, but every indication points in the direction that apart from instruction in the duty and reasonableness of this habit, "training" in it is ineffective.

* Quoted from my *Education and the Hereditary Spectre*.

CHAPTER XVIII.

Formal Training.—Obedience, Co-operation, Leadership.

CONVENTIONAL objectors to the preceding chapters may urge that such “faculties” as observation and accuracy are not moral faculties; far more important are such faculties (or qualities) as obedience, reverence, co-operation with one’s fellow mortals, and so forth. Even if the former cannot be “trained” very successfully, it would not matter much; the latter are the main things. Train a boy to be obedient, etc., and you will be building up real “character.” Qualities like neatness and punctuality may be regarded as falling within either group—the non-moral or the moral.

I agree in the main with the above imaginary argument. A man may certainly be observant and accurate, or even neat and punctual, and be a great villain all the time. To say that “punctuality,” “accuracy,” and “neatness” are three “school virtues which are in reality great life virtues” sounds well, but means little. I very much fear, however, that when we turn from the old to the new group of qualities we shall find ourselves in similar difficulties. These qualities are not so individualistic as the others, but they are not necessarily any more moral.

The three qualities I propose to examine are obedience (towards our rulers in school, in Church, in State, in the universe), co-operation with our fellows, and leadership of those who are beneath us in authority.

The formal trainer patronises whichever of these qualities, for any reason, looms largest in his imagination. He is sometimes enthusiastic for "obedience," sometimes for "co-operation," sometimes for "leadership"; and he has probably never attempted to clarify his ideas upon the relationship of the three. Or one formal trainer may concentrate on one of these, and another on another.

Now the most obvious question to ask is, "How can we be trained in obedience and trained in leadership at the same time? Is not obedience essentially opposite to

**Difficulties
again.**

leadership?"* The answer, of course, is that the formal trainer does not mean, in this case, obedience *in general* or leadership *in general*; he has sense enough to recognize that there exists no duty to be obedient to everyone nor to be a ruler of everyone. He has, in fact, to confess, in his lucid moments, that the notion of formal training breaks down when these qualities are under consideration, and that something besides training is needed; the pupil has to be shown when and why he should be obedient, when and why he should co-operate, when and why he should be a leader.

Again, there have been instances known to history in which a person was "obedient" to the Church and "disobedient" to the State; and there are instances, even around us to-day, of children who can only obey their parents by committing some offence against the law. So with co-operation; not only do thieves and brigands often possess it to the full, but it is a frequent source of immoral acts, as when a boy tells a lie to shield a companion. Leadership, again, may be possessed by a moral or an immoral man.

* See the historic case of Nelson, p. 191.

And yet, despite this obvious breakdown of the theory, the old phrases about obedience, *esprit de corps*, leadership, are kept merrily going by educationists. They still assume that these phrases stand for virtues, and they still assume that these virtues can be imparted by training. "A boy who is punctual, respectful, obedient at school, it is said, will not lose those good qualities when he goes to an office."

"Yet," replies Professor Adams, "even habits bear traces of their origin. Is it so very unusual to find a boy obedient at school and unruly at home, respectful in the office and impertinent in the street?"

The strictly brought up child is not always, perhaps is not usually, the most satisfactory citizen later in life.

But the trump card of the formal trainer is provided by the school games. It is in these that the boy learns obedience co-operation, and leadership. Because of the peculiar place of these games in British education, I propose to devote a special section to their consideration.

SCHOOL GAMES.

The devotion of our great public schools—Eton, Marlborough, etc.—to "games," is one of the most extraordinary phenomena of modern life. The boy has to play whether he will or no. "Compulsory cricket" is the rule.

Now, of course, there is no need to point out that the playing of a game means the breathing of fresh air and the exercising of the muscles, and that these things conduce to good health. Nor is there any need to point out that, unless the adolescent is kept well employed, he is almost certain to fall into temptations of various kinds; sins of the flesh, foolish indulgences, crazy amusements—"appetites," to use the word employed in Chapter III.—will take the place of honest and wholesome "passions" or "interests." Nor is there need to urge that a game involving co-operation and rivalry bears some slight resemblance to life itself, and may

conceivably be so employed as to teach some details of the "art of living."

But the representatives of our public schools have gone far beyond these modest claims. On most educational questions

**Astonishing
Attitude to
Games.**

they have been consistent reactionaries, disparaging every reform that has been proposed; on this question they are enthusiasts and idolators. If they philosophise on education

they discover more significance in a game than in a subject or a lesson; the hard knocks of the football field, the bearing of a defeat pluckily, appear as far more important than any other functions discharged at school. If they write poems, the best are those which deal with school games, such as Bowen's *Forty Years On* :—

"God give us bases to guard or beleaguer,
Games to play out, whether earnest or fun;
Fights for the fearless and goals for the eager,
Twenty and thirty and forty years on,"

or Henry Newbolt's *Clifton Chapel* :—

"To set the cause above renown,
To love the game beyond the prize,"

or *Vitaë Lampada*, with its refrain :—

"Play up, play up, and play the game,"

or the same poet's *School at War*, with its reference to the "immortal games."

Now I make bold to say that most of this is stage thunder. It is moral topsy-turveydom. It is putting the cart before the horse. To anyone who has a plan of life—an ideal or an ambition at which he aims—a certain resemblance between that plan and a game in the playing field may be discoverable. Between the struggle of the racecourse and the struggle of life an analogy was discovered by St. Paul. But an analogy

**Topsy-Turvy
Pedagogics.**

can only exist between two terms. If the youth who plays cricket is equally conscious of the existence of the battle of life, the experiences in the one field may possibly be made to be of benefit to him in the other. Henry Drummond's booklet, *Baxter's Second Innings*, is an example of how this may be done in an instructive way. If he do not possess this double consciousness, I doubt very much whether cricket "trains" him in civics at all. It may strengthen his lungs and arms, and keep him from worse employments, but that it does more than this I doubt.

"Mr. Bowen, of Harrow, a teacher of rare genius, once preached a striking sermon on public spirit in one sentence, by quietly remarking that anybody would sooner be run out at cricket than run his partner out."* I can assure the writer of this sentence that if the "sermon" consisted only of this "one sentence" it had extremely little civic effect. Co-operation at cricket is one thing, co-operation in the national service is another. The former is a very specific ideal or habit, maintained at a high standard by the public opinion of the cricket field; the latter is a less specific ideal with no such powerful backing from any source, and with no very obvious relationship to the former ideal. Convince the boy that the same duties hold good in the two sets of circumstances; support his civic strivings by a public opinion as intense as that which supports him in the cricket field; and then, I admit, his conduct as a cricketer may have considerable influence on his conduct as a citizen. But the vast majority of boys will never see the parallelism unless it is demonstrated, and demonstrated in a more elaborate and convincing way than "one sentence" sermons about being "run out" at cricket.

I suppose that most public school men will go on for at least another generation reiterating their faith in the civic value of games. Few of them appear ever to study educational literature; if they did they would find the majority of the

* A. Sedgwick. *On Stimulus*.

principles upon which they work to be mere fictions. One of them, however, in a striking speech before the International Moral Education Congress (1908) confessed that there was

something wrong with the public school; and,
Sir Arthur Hort's though apparently unacquainted with the
Confession. technical terminology of the Herbartian school,
 he put his finger upon exactly the cause of the

trouble. In fact, Sir Arthur Hort's words are singularly frank, sincere, and unprejudiced, and though he asks for a solution of his difficulty he has himself suggested what the solution is to be.

As an eminent psychologist has recently said, with more particular reference to intellectual training:—

“The strong football man, with all his energy for certain coarse responses, may have small intellectual energy. His attention has been focused on a narrow field, and that has hindered the development of the will power for the finer and subtler elements. The great thinkers are seldom remarkable athletes. Everything depends on a skilful leading from the coarse actions to the refined ones, from the actions dealing with things to the actions dealing with ideas. But, fundamentally, it is the same process; in every case the same formal training is needed.”*

Sir Arthur Hort points out that boys often experience a conflict between the duty of obedience to the cricket captain and the duty of obedience to the master. The word “obedience,” in fact, may mean little or much, this or that. He points out also that by means of the monitorial system boys are supposed to be trained in some measure for the responsibilities of life. “But,” he continues, “it is undeniably disappointing that the sense of corporate life once gained in a miniature society does not more often develop into patriotism and similar virtues.”

Obedience to the cricket captain looms more largely in the boy's mind than obedience to the master, and probably a less (such is the argument) than obedience to the State. The

* Münsterberg, *Psychology and the Teacher*, p. 190.

inference is that just as "obedience" in the one domain does not flow over very much to the other two domains, so training in monitorial responsibilities does not flow over very much to the domain of civic life. And Sir Arthur Hort asks for the reason. "I do *not* think that the fault lies in anything which the public schools do, though it may lie in something which they leave undone; and I do *not* believe that any abstract or theoretical teaching of the duties of citizenship can replace the performance in adolescence on a small scale of duties identical in kind with those which fall to the adult man."

But is there no third course? Are we pledged either to the "training" methods of the public school or to some "abstract or theoretical teaching of the duties of citizenship?" Can we not have both of these things and also a third thing—namely, so living, suggestive, and alluring a treatment of the questions of citizenship that the public school "training" may itself be seen in its wider civic significance, and the way be prepared for the more "abstract and theoretical teaching of the duties of citizenship?"

Two serviceable hints come from America. In the federated clubs at Springfield Professor Burr is attempting to correlate instruction with training. Thus, with nature stories, myths, and legends, would be associated "Tramps in the woods, care of animals, plants," etc. With stories of individual prowess would be associated "The individualistic games, athletic and gymnastic work, . . . constructive work," etc. With the stories of great leaders and patriots would be associated "Games which involve team play, leadership, obedience to leader, and subordination of self to group." With altruistic stories would be associated "Altruistic activities adapted to boy nature, the doing of something for other boys less fortunate."*

* Forbush, *The Boy Problem*, pp. 145-6.

The other hint is the School City System discussed below.*

Here, then, is the answer to Sir Arthur Hort's question. Impression and expression, instruction and training, significance and activity—these pairs have to be united in holy alliance, if the various school activities are to become genuine means of training for citizenship. Even abstract instruction in civics will have a place in the school, but the way will be prepared for it by the provision of literary and other material. And thus the school games will be regarded in the light of wider principles, and wider principles will not have to be deduced, painfully and artificially, from school games.

Nothing is more discreditable to our great public schools than the fact that when they attempt, in their halting, casual way to deal with some great problem of morals or civics, they have to borrow their terminology from the playing field. They condemn "talks about morals" and "writing essays about morals"—in fact, "the less said the better" about serious topics—a stately, historic terminology seems to them *anathema*. A trivial terminology is the only one they can endure.

"God give us bases to guard and beleaguer,
Games to play out, whether earnest or fun,
Fights for the fearless and goals for the eager,
Twenty and thirty and forty years on."

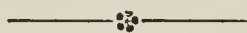
The teaching of obedience, co-operation, and leadership—the teaching of civic duty—is, of course, a more difficult matter in the primary than in the secondary school. The latter has no excuse for not undertaking it. The former, however, can scarcely expect much success with its pre-adolescent pupils. The evening school must come to its aid.

* See Chapter XXIX.

CHAPTER XIX.



Formal Training.—Memory.



I NEED not amplify in this chapter the general objections to the formal training notion; that has already been done. It is allowable to remind the reader, however, that a man with a good memory may be a great villain, and also that a good memory is not an unmixed blessing. Themistocles asked to be taught “how to forget.”

Recent investigations into the “memory” question are unhappy reading for the formal trainer. If we interpret those investigations as supporting the doctrine of formal training, we have a right to ask, “Why has the formal trainer so ignored the memory faculty?” Here, at last, are a few plausible indications that formal training—in this case, memory training—is possible; but memory is precisely the “faculty” of which little or nothing has of recent years been said.

The investigations will, however, not be found to lend much support to the notion of formal training, though they will enable us to clear up some of the confusion which surrounds the subject.

We must distinguish, in the first place, between “memory” as an intellectual process and “memory” as a mechanical process. The laws of the former are practically the laws of mental life in general; we “remember” what we apperceive, assimilate, or feel an interest in; and the more vigorous our apperceptive interest, the more reliable our

**Two Senses
of the
word “Memory.”**

memory. In this sense memory stands alongside of "observation," "reasoning," and other so-called faculties; and this sense of the word is certainly the most important for the teacher. If he desires to make his pupils remember a fact he must make them apperceive it, make them establish some connection between it and other facts, make them see it in the light of past experiences, or in some way or other lift it up from the plane of mere brute fact, and place it on the level of familiarity and intelligibility.

Various excellent rules could be set forth for "training the memory," if by this "training" is simply meant the retaining of certain facts in some permanent way. In order to remember when Wesleyanism began, people may form the habit of associating that event with the fall of Walpole. The battle of Culloden is always linked in my mind with the performance of Handel's *Judas Maccabæus*.* I remember that the first government grant to evening schools was made in 1851, the year of the Great Exhibition, and that soon afterwards the Science and Art Department (as it was subsequently named) was established; the three events were as intimately connected in significance as in time. Teachers of some mnemonic systems rightly lay stress upon the linking together of facts in ways like the above, and the more intimate and intelligent the connection, the stronger is the retention of the facts. Thus, if Handel's *Samson* had followed the battle of Culloden, the connection of the facts in memory would not be so strong as is the case with *Judas Maccabæus*, because in the former oratorio there is no "conquering hero" who, like Judas and the Duke of Cumberland, returns home from victory in battle.

By "memory training," something different from the above is usually meant. Is there any possibility of improving the

* *The Primary Curriculum*, p. 16.

“brute memory,” the “rote memory,” the “mechanical memory,” the memory not for intelligible groups of facts but for mere isolated facts? Could I, by repeat-

Mechanical Memory. ing over and over again a series of dates, or nonsense-syllables, or verses of poetry, actually strengthen my memory for *other* dates, *other* syllables, *other* verses of poetry, or for a foreign language like Russian? Can memory training be made to *flow over*? In other words, is there at all a single faculty of memory capable of being trained?*

Professor James answered this so emphatically in the negative† that until quite recently his verdict was unchallenged.

History of the Controversy. The question has actually gone through four phases:—

(1) Previous to the appearance of Professor James's work, most people believed that the mechanical retentiveness of memory could be improved by practice. Early educational psychologists like Professor Bain even spoke of memory training as the chief purpose of education.

(2) The notion of memory training was abandoned in psychological circles, and the abandonment coincided with denunciation of memory as a comparatively unimportant faculty (“Don't cram the memory with facts.”)

(3) Some experiments (by Meumann, Winch and others) indicated that mechanical memory could, to some extent, be “trained.”

(4) This training, however, is found on examination to be not purely “formal training” but partly or mainly specific training, and thus the question is back almost where it was when James left it.

* Stories are told in this connection which, though they prove nothing scientifically, serve to focus the subject. A young lady receives a weekly visit from a memory trainer. The lesson is over; the memory trainer has gone. Some minutes later she hears a noise in the hall, and asks the cause. The reply is, “Please miss, it's the memory man come back; he's forgotten his umbrella.”

† *Principles of Psychology*. Chapter XVI.

The present position of the question is cautiously summed up as follows in our best known work on educational psychology: "While it is doubtful whether pure retentiveness can be modified, it is certain that memory, in the sense which includes learning as well as retaining, is improvable, more especially for particular kinds of material."*

James's view is so lucidly set forth and is so important for the understanding of the question at issue that I must quote some of his words verbatim.

"All improvement of the memory lies in the line of elaborating the associates of each of the several things to be remembered. No amount of culture would seem capable of modifying a man's general retentiveness. This is a physiological quality, given once for all with his organisation. . . It will fluctuate somewhat with his hygiene, . . but more than this we cannot say; and this, it is obvious, is far less than most people believe. It is, in fact, commonly thought that certain exercises, systematically repeated, will strengthen not only a man's remembrance of the particular facts used in the exercises, but his faculty for remembering facts at large.† . . I am disposed to think the alleged fact untrue. I have carefully questioned several mature actors on the point, and all have denied that the practice of learning parts has made any such difference as is alleged. What it has done for them is to improve their power of *studying* a part systematically. Their mind is now full of precedents in the way of intonation, emphasis, gesticulation; the new words awaken distinct suggestions and decisions; are caught up, in fact, into a pre-existing network, like the merchant's prices, or the athlete's store of 'records,' and are recollected easier, although the mere native tenacity is not a whit improved. . . It is a case of better remembering by better

James's
Words.

* Sully's *Teachers' Handbook of Psychology*, p. 241. The new edition, 1909! of this book gives an account of almost all the recent work on experimental pedagogics.

† This is the vital point which has been so often confused.

thinking. Similarly when schoolboys improve by practice in ease of learning by heart, the improvement will, I am sure, be always found to reside in *the mode of study of the particular piece* (due to the greater interest, the greater suggestiveness, the generic similarity with other pieces, the more sustained attention, etc., etc.)”

In order to put this matter to the test, Professor James arranged that a number of people should train their memories on poetry of a certain kind, and should then ascertain how far, if at all, their retentiveness for *other* kinds of poetry, had been improved. The results were somewhat indecisive, though slightly in favour of the “training” notion within the above narrow limits. Professor James intended to return to the subject, but has apparently never done so. His view has received many striking confirmations from the realm of pathology; a man may lose all memory for *one* kind of idea (*e.g.*, numbers), while retaining memory for other ideas. In fact, psychologists say we have “memories” rather than memory, a view which scarcely agrees with the notion that by practice in one kind of memory material we can improve our memory for *other* material.

Since James’s words were published, the possibility of improving rote memory has been studied experimentally in several countries. Mr. **Recent Work by Winch.** Winch, for example, gave children lists of consonants arranged in rectangular groups, *e.g.* :—

s	k	m	w
b	f	l	h
g	t	r	n

and after allowing a definite time for visually committing these to memory, tested the results. This process was repeated on several successive weeks with different lists of consonants, and *a distinct improvement was found to have taken place*; the children were able to remember more accurately after the several weeks of practice than before.

This result might be interpreted in various ways. A nervous person practising public speaking would readily be able to suggest one explanation from his own experience. On giving his first speech he forgets many of the matters which he intended to mention; gradually he becomes less nervous and forgetful, and at last is able to deliver a speech without omission. In the same way, the children might, on the occasions of the first experiments, be nervous and excited—a bad thing for memory—and only attain their normal state after several weeks. This is much the same as saying that a considerable number of tests had to be given before the children could acquire such familiarity with the conditions as to feel at home with them, and able to devote themselves to the experiment without emotional distraction, and its consequent mental loss.

But if we put aside this explanation and admit the improvement in memory power, we must remember that the improvement is not necessarily an improvement in *general* memory. The whole matter at issue between formal trainers and their opponents is whether the effects of one specific kind of training flow over to other departments. Undoubtedly a person may acquire specific skill, say in rapidly observing the contents of shop-windows;* but this skill does not flow over into *general* observation power. In the same way a person may acquire specific skill in remembering groups of consonants, but his *general* memory power will remain unchanged. The two processes—"observing" shop-windows and "remembering" consonants—are, in fact, much the same (another indication of how misleading our common division into "faculties" is), and we should naturally expect them to follow the same laws. Binet considers, indeed, that some of the alleged improvements in memory effected by practice are really improvements in power of attention or observation.

* See p. 204.

Meumann in Germany has carried out certain other experiments in mechanical memory. (a) Three numbers (*e.g.*, 3, 17, 15) were called out; then four (*e.g.*, 9, 12, 17, 4); then five, and so on, until a breakdown in the memory of them occurred.* Similar tests were employed with (b) letters read out (l, m, etc.), with (c) nonsense syllables (tam, fab, etc.), with (d) names of objects, with (e) foreign words and their vernacular equivalents, with (f) poetry, with (g) prose sentences, &c.

Meumann's
Work.

The strength of the person's memory having thus been ascertained, he was put through a month's memory drill, each day a number of nonsense syllables having to be learnt.

He was then tested again in the old way; his memory was found to be improved. Another month's memory drill was then imposed, and a further improvement was noticeable.

These experiments confirm those of Winch in the sense of showing that *certain kinds of memory can be improved by systematic practice*. But the most significant fact is unfortunate for the formal trainers. What kinds of memory are most improved by the practice in nonsense syllables? Kinds (a), (b) and (c)—memory for figures and letters, memory for senseless syllables. But the memory for names of objects, for poetry, etc., is only improved to a much smaller extent.

It seems likely, therefore, that there is no *general* "faculty of memory." There are certain specific memory habits which can be acquired and which can be raised to a considerable level of efficiency; a person, for example, can acquire much skill in learning to remember certain definite kinds of objects. But this skill will not transfer itself automatically to objects of an entirely different nature. If the new objects are, however, *somewhat akin* to the old, a certain amount of skill will pass over. This result of Meumann's work, instead of confirming

* Another method, that of *continued memory* was also employed, the subject-matter being repeated until able to be reproduced without mistake.

the notion of formal training, really points in the opposite direction, and confirms the long held Herbartian objection to the faculty doctrine.

There is, however, one consideration which should be taken into account; its non-recognition in a clear form probably accounts for much of the confusion which surrounds this object. Various objects, very different in themselves (*i.e.*, in their substance or content) may yet stand in similar relationships among themselves. Thus the tones of the musical scale may be represented (as on the “modulator”) by vertical spaces, or be represented by various shades of grey, or by various numbers. Is it the case that practice in remembering intervals of one kind will aid in remembering *similar intervals* in another material?

The evidence, which cannot here be reproduced, points to an affirmative answer.

Where, however, there is no kinship, either in form or in content, between two subject-matters, training does not appear to be carried over from one to the other. It

Conclusions. may therefore only be the element of identity in the second which benefits by the practice given in the first.

In Latin and several other languages the nominative and the accusative forms of neuter nouns are identical. Having learnt those forms in Latin we are enabled to learn them in another language more easily. Some foolish people may in this case say that “training” in Latin helps with the learning of German—some mysterious “faculty” has been improved. But there is nothing mysterious in the process. Experience and knowledge gained in the one field have merely been carried over to another field containing common elements. If the one language were entirely different from the other, no “training” at all would be carried over; the amount of “training” carried over is directly proportional to the similarity of the languages. “Training,” in other words, is not independent of “knowledge” but is really a kind of practical knowledge.

Did Wagner's "training" on Bach's fugues create or develop in him a musical faculty? No; it gave him a practical acquaintance with contrapuntal forms of music, and only so far as he himself employed such forms in weaving his *motifs* together was the training effective.

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And this conclusion appears to represent the present position of the formal training question, not only in connection with the "memory," but with every other "faculty." Are you going to train boys to "citizenship" by training them in cricket? Yes, if any genuine parallel exists between the two sets of functions, *and if boys perceive this parallelism*. Four shades of greys may correspond to four notes of a scale, but you are not going to train boys on one material and expect them to be facile with the other, *unless they see the correspondence*. How are you to show the parallelism between citizenship and cricket? There is absolutely, I venture to say, only one way—by the use of *words* in some form. "The better the class . . . the *less* will be said?" Perhaps, but the more will *have been* said.

For the sake of completeness, and because of the practical importance of the subject for teachers, I will here indicate a few of the other results which seem fairly well established in the matter of "memory training," though I shall not use the phrase in the "formal trainer's" sense. There are undoubtedly good ways, mediocre ways, and bad ways of learning to remember any given group of facts or words, and recent research will help teachers greatly by showing them what those ways are. Indeed, if the formal trainers had taken the trouble to set forth a set of rules for remembering, for reasoning, for observing, etc., they would really have done good service. Unfortunately, this they have rarely or never thought of doing.

Memory
and
Interest.

The first and most important memory rule is “Be interested in what you are remembering.” In most of the experiments on memory the experimenter has made use of mere letters or nonsense syllables which are quite devoid of interest. They have done this because they know that the moment a person feels apperceptive interest in a thing, the thing is bound to be remembered fairly well; to test memory in such a case is really to test apperceptive interest. Now, their desire is to test memory pure and simple—“brute memory,” as some of them call it—hence they fall back upon the dullest things they can employ, namely, letters and nonsense syllables. But the very fact that they have to use this device is a testimony to the importance of interest and apperception.

One variety of interest may be called the “heuristic.” To find out something for ourselves is interesting, and the thing so found out *is remembered well*. Let the child then find things out if you wish him to remember them indelibly. This principle, however, is likely to lead the teacher into dangerous courses unless he realizes its limitations. The main trouble is caused by the fact that incorrect ideas have often as much energy and suggestiveness as correct ideas; consequently, while the child is fumbling about in search of truth he may be all the time engraving error on his mind. I fear that many of the attempts at heuristic teaching, whether in science or in other subjects, have actually had this result. The boy observes something—observes it thoroughly, ponders it thoughtfully—yet, owing to some flaw in his method or material his observation is incorrect. He may subsequently discover this incorrectness, or have it pointed out to him; nevertheless, the old impression will never be entirely obliterated from his mind though he knows it to be wrong. This is as true in social life as in scientific or literary work. If in some casual way we obtain a wrong impression of a person, our subsequent efforts to be just and impartial can never be completely successful;

Memory and
Heuristic
Methods.

in the background of our mind the original ideas will be at work, influencing our emotional attitude towards him. First impressions are of vast importance also in literature, music, and many other subjects.

This principle, in fact, is so important in education as to be a serious rival to the heuristic principle, whether in the humble form of the "questioning method" or in the exalted form of scientific research. The teacher questions the class as to the meaning of "martyr." One boy thinks the word means an "animal" (martin?), another thinks of a "market" (mart?), a third knows the correct meaning. But now if these various replies are given in the class, there is no reason why the incorrect answers should not become engraved on the memory *almost* as deeply as the correct answer. Indeed, the boy who answered incorrectly may, years after, *again answer incorrectly*, because though on the original occasion he was convinced of his error, nevertheless the expression of the error in words gave additional life to it, as all expression does. Again, in the teaching of reading, the policy of letting a child find out or guess new words, is likely to give rise to false associations. Similarly, in the recitation of poetry by a pupil, every care should be taken by the teacher to prevent false associations through mistakes or wrong starts. Let the text be close at hand all the time, and let there be *no attempts at recall until the piece is fairly well known*.

Thus, the maxim, "Never show or tell a child anything," is extremely dangerous. It would be an excellent maxim if good and true ideas possessed energy and suggestiveness, while bad and false ideas possessed none. But bad and false ideas often possess a large amount of energy and suggestiveness. The teacher must therefore "show" and "tell" to some extent—and often to a large extent—in order (among other things) to keep a child from forming false associations. One of our best known educationists made, I think, a terrible mistake when, referring to the problem of moral instruction, he said: "Let

virtue grow in its own time. . . . I distrust the hands that want to stir my child's inner nature. Experience all around him is stirring him every day, and he will respond in his own way if you will forget that you are a moralist and remember that he is a child." These words would be most pertinent if only *good* ideas possessed energy; but the professor in question—mainly, I suppose, because his work has lain amid favourable social conditions—seems never to have realised that bad ideas have suggestive power also, and that this power needs to be checked. The teacher has to "tell" and "show" many things which, under other circumstances, might very well be left to the child's own power of discovery.

Concluding this portion of the subject, I would say, "Employ the heuristic method whenever feasible, but be always on guard against the establishment of wrong associations. All mistakes tend to perpetuate themselves."*

Another rule may very well be deduced from the remarks just made. Let the first survey, the first learning of a subject be slow, careful, and correct. A mistake made at the beginning is hard to eradicate.

An important influence on memory is exerted by competition among ideas. If many new ideas are brought forward rapidly in a lesson they interfere with or check each other, in accordance with a well known Herbartian principle.† The teacher should therefore be careful to present new matter in small doses, allowing time for "settlement," and should be particularly careful not to ask many questions (and thus increase the possibility of false associations) before this settlement has taken place. I need scarcely say that if he can link the new ideas together on

* Another instance. If we have heard a melody once or twice we are tempted to hum it for days after. But very probably we do not know it perfectly, and our humming merely establishes us in error. To how many of our school methods does this apply?

† A simple experiment can be performed by the reader. Let him call out five nouns in quick succession. Almost anyone will be able to repeat them. Now let him call out *ten* and note the difference. Even the first five of the ten will be interfered with.

to old ideas he will not only bring intelligence and apperception to his aid, but will also reduce the number of competitors among ideas, and thus improve the retention of them.

Some experiments have been performed upon the subject of repetition, and these, as already indicated, are of considerable importance in connection with the teaching of recitation, tables, etc. Is it better to learn a poem as a whole or in fragments? Except that the method seems likely to discourage a pupil at the outset, the plan of learning it as a whole is undoubtedly the better because it entirely prevents the establishment of false associations between words. When, however, there are embedded in the piece to be learnt some quite exceptional and novel difficulties, these may very well first receive special attention; the whole piece should then be learnt.

**Methods of
Repetition.**

Again, it may be asked whether, in order to commit words to memory, one should concentrate the repetitions, or should distribute them. The bearing of this upon school work is clearly important: If the best way to learn a poem, or a table, is to concentrate the repetitions on one day, then clearly the time table should be so arranged as to allow for this. For example, there might be a long "repetition" lesson once every week. If, on the other hand, it is better to scatter the repetitions, the time table should assign, say, twenty minutes every day for this purpose. Experiment shows that this latter plan is by far the best; consequently, most of our time tables are, despite their name, uneconomical of "time." The plan of assigning New Testament to two mornings, Old Testament to two other mornings, and "repetition" to the fifth, is, along with many of our other plans, clearly objectionable.

Experiment has also shown, however, that the distribution of repetitions should not be carried too far. The second repetition, and possibly the third and fourth, should be given on the first day. What is entirely intolerable is the practice—so strange in these days when "memory training" is under a

cloud—of keeping a class of youthful innocents for forty solid minutes at one solitary verse, such as :

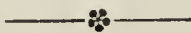
“And make me feel it was my sin,
As though no other sin there were,
That was to Him who made the world,
A load that He could scarcely bear.”

It is intolerable because (1) of the sheer monotony of the process, (2) of the wasteful accumulation of the repetitions, (3) of the false association established between the word “bear” and the word “and.” One need say nothing of the entrancing theology of the verse, but I would remark that if such doggerel hymns have to be learnt by children they may well be learnt in connection with the assigned music as soon as possible.* To divorce the two is again uneconomical of time, though a temporary divorce may possibly be necessary. In the case of tables, dates, etc., music is, I suppose, out of the question, but the use of rhythm is quite possible and is a great aid to the memory, as those students know who have had to commit to memory lists of Latin words.

These, I think, are the best established facts about the memory; and I would reiterate, in concluding the subject, that though the older views on memory training have but little truth in them (to learn one set of facts well does not appreciably help us to learn another set better unless the sets are related in some way) yet the memory should not be neglected. In three ways, at least, greater attention should be devoted to it. We should teach our children to learn far more “by heart” than they learn at present—more tables, more mathematical constants (*e.g.*, $\sqrt{3}=1.73205$), more poems, more famous passages. We should, moreover, teach them some of the *rules* of memory given above, so that they may avoid wasteful habits of learning. Lastly, we should have far more revision of school work than at present.

* Similarly, “experiment shows that a melody with the accompanying text of words is learnt twice as soon as the same melody sung with the uniform melody *la*.”—MÜNSTERBERG, *Psychology and the Teacher*, p. 193.

CHAPTER XX.

**Formal Training.—Reason, Imagination.**

THE faculty of “Reason,” “Thought,” or “Intelligence” is a highly popular one in educational circles. How nice it is to be

Exhortations. “intelligent!” How well it sounds to be an advocate of the cultivation of “intelligence” among the pupils of our schools! Even to advocate the breeding of the “superman” and to protest against the multiplication of the “unfit” sounds hardly more superior! And yet when controversialists are asked in what definite ways the “fourth R” can be cultivated, they can give but little information that seems convincing.

They have hitherto relied largely on mathematics, or, if concerned with elementary education, with one branch of mathematics, arithmetic. This subject “trains the mind”—the implication, of course, being that whoever can think out a mathematical problem can think out a domestic or political one.

Considerable claims have also been put forward on behalf of the classics and of English Grammar; these subjects also “train the mind.”

During recent years the scientists have come along. Usually they discount altogether the “training” effect of the classics and of grammar; they are not very enthusiastic even over mathematics and arithmetic; but they have perfect confidence in science, especially if quantitative. “If people learn to weigh things they will, perhaps, in time learn to weigh opinions.”*

* Professor Armstrong.

Considerable scepticism as to the "training" effect of these various studies has, however, been felt by unbiased observers.

Swift described the mathematicians of Laputa as "very bad reasoners." Mill, in his autobiography, advocating the claims of logic, declared that "the boasted

Criticisms. influence of mathematical studies is nothing to it, for in mathematical processes none of the real difficulties of correct ratiocination occur." Professor Adams, in his *Herbartian Psychology*, pointed out that the great mathematician Laplace was an incapable administrator. Dr. Archdall Reid declares that "the mathematics, since they are applicable only to a limited field of thought, aid man's thinking to an extent far less than books aid his memory."*

In his very able work, *Let Youth But Know*, "Kappa" has attacked the classical education of the public school on the ground that, instead of cultivating intelligence it paralyses it. The youth whom he had in his mind was no average youth, but one who had passed a brilliant career at a public school and had headed his form. Yet he had been left with "an atrophied intelligence." He "moved as a blind man among the 'glories of his blood and state,'" and his blindness, instead of being exceptional, was "absolutely normal" among English youths, "a cataract which education scarcely attempts and, in most cases, wholly fails to remove."

Exactly the same story is told by Mr. A. C. Benson in his *Upton Letters*. Boys entered a great public school full of interest; "they left knowing next to nothing, without intellectual interests, and, indeed, honestly despising them." Hard classical study was supposed to "fortify the mind" and make it a strong and vigorous instrument. But where, Mr. Benson asks, is "the proof of it?" The system really gives "no grip, no vigour, no stimulus."

Dr. Archdall Reid passes the same verdict. The young Englishman of the better classes is, as a rule, "averse to, if not

* *Principles of Heredity*, p. 325.

incapable of mental toil and enterprise. . . . His reflective powers have been so little developed that he turns with loathing from deeper books, no matter how valuable intellectually or materially. . . . It is remarkable how few members or scions of the actual peerage, the class that has been exclusively and continuously trained by 'classical methods,' have achieved greatness during the last few centuries."*

The more recent claims of science to cultivate "reason" or "intelligence" cannot so easily be refuted, because few schools have ever given this subject a very prominent place. Besides, there is no doubt that suggestive, stimulating, romantic science† may arouse or cultivate intelligence in a very true sense. But whether systematic and logically arranged schemes of science teaching and training, of a predominantly quantitative character, are any more effective than classics and mathematics is somewhat doubtful. Probably they are a little more effective, because they are a little nearer to ordinary life; but as a recent writer says, "the imaginative range which is necessary if students are to transfer the conceptions of intellectual conduct from the laboratory to the public meeting is not common."‡

Take the case of the medical man. His skill, in his own domain, is frequently astonishing, and one of Mr. H. G. Wells's dreams is of a caste of "new republicans"—medical men, engineers, scientists—who will gradually take the management of the modern state into their competent hands. Yet the most lucid writer on the problem of heredity—himself a medical man—says that "the intellectual outlook of the average medical man is not noticeably wider than that of the average solicitor or merchant. He is just as much steeped in mere commonplace prejudices, just as non-receptive to fresh evidence. Indeed, it is not unusual to hear members of other

* *Principles of Heredity*, pp. 319-22.

† See above, pp. 75-6.

‡ Graham Wallas. *Human Nature in Politics*.

professions express the opinion that doctors tend, as a rule, to narrowness and conventionality.”* They can “reason” about their special subjects, but off the track they are almost as helpless as other people.

In fact, what we call “reasoning power,” or “intelligence” is sometimes little more than a specific knack for doing certain things well. It is rooted in definite apperception masses; or (if the reader prefers physiological terminology) consists in quick and definite reactions to certain external stimuli. The doctor or the engine driver is intelligent in this sense. Nevertheless, a man may be extraordinarily intelligent within his own domain and yet inefficient outside it. This was what James meant when he said that by means of hard work we may find ourselves endowed with “the power of judging *in all that class of matter*”† which we have studied.

“But,” the reader may object, “surely there is such a thing as *general* intelligence?”

Yes; but by general intelligence we either mean a high degree of native ability, such as no process of “training” can create, or an acquaintance with many departments of nature and life, and a lucid, systematic way of dealing with those departments. Is there any way of creating general intelligence in this last sense?

The answer is, I think, that much could be done by providing pupils with two kinds of knowledge—that of life in general and that of the laws of thinking. Especially would instruction in the fallacies to which we are all subject conduce to intelligence. In short, the subject which would “train the mind” best would be *logic*, provided it were applied to a wide variety of practical problems. Mathematics will not suffice; classical

* Dr. Archdall Reid's *Principles of Heredity*, p. 329.

† See above, p. 185. I may add here that experimental psychology, which has achieved considerable success with regard to the simpler mental operations, has not yet (to the best of my knowledge) contributed substantially to the question of reasoning power. Some “correlations” between (*c.g.*) grammar teaching and general intelligence have, however, been claimed by Mr. Winch.

studies or English grammar will not suffice; in fact, no one special department of study will suffice. "A pure specialist," Mr. Bernard Shaw says, "is, in the strict sense of the word, an idiot." Wide, stimulating reading, experience of various situations of life,* and systematic reflection—these will probably make a man intelligent; and if they do not nothing will.

We saw that Mill regarded logic as a far more valuable mental training than mathematics; and it is really a surprising fact that no definite group of educationists has arisen to advocate the introduction of the subject into schools. There are patrons of this subject and of that, but none of logic—the special science of thought. The truth is that to teach logic in the old-fashioned abstract way, using mere symbols (S, P, M, and the rest), or conventional and useless examples like "All men are mortal," would be of just as little value as to teach abstract grammar, and for the same reason, it would be aloof from real thought. But if all the various school subjects were made to provide materials for genuine thinking, then, indeed, the employment of a logical terminology would be most valuable. I propose to add a few indications of what might be attempted with boys between the ages of twelve and twenty. The difference between the new methods and the old will be partly in the increased concreteness, purposiveness, and practicality of the problems to be employed, and partly in the employment of a definite terminology of thinking.

All pupils between the ages mentioned will be introduced, step by step, to the leading terms of deductive and inductive logic. They will be given certain problems, **Practical Logic.** (e.g., In what places are deltas found?) and they will be informed, after they have made an attempt at solution (possibly an abortive attempt) that the process employed was one of "induction." Or, to illustrate a very similar inference, they may be directed to measure the diagonals of squares of various sizes, and will ascertain

* "Home-keeping youth have ever homely wits." *Two Gentlemen of Verona*, I. i.

that they are always 1.414 . . . times as long as their respective sides. The adolescent will thus be launched upon life not wholly ignorant, as he usually is at present, of the meaning of the mysterious word "induction."

Induction, which, of course, takes place in the countless small matters of life as well as in the larger matters of science, results in "concepts" and "principles," that is, in certain "tools of thought," certain condensed forms of experience capable of being applied to other and new experiences.* As no man is capable of thinking lucidly and systematically without a large supply of such concepts, one of the chief tasks of education must be to provide them and to make them precise and usable. I consider that there is no more fruitful source of error in modern life than the vague, slippery, or too narrow use of such words as "courage," "temperance," "liberty"; and that the time of adolescence is pre-eminently the time when some precision should be introduced into the use of such terms. Just as the phrase "a Mediterranean region" sums up a vast number of geographical facts,† so do a whole series of words relative to moral and social life. The same remark holds good with regard to the terms "concept" and "principle" themselves.

The reaction in favour of the concrete has been, on the whole, a healthy reaction, and the absolute necessity that the child should have a rich concrete basis for all his thinking has been emphasised over and over again in these pages and will be asserted again.‡ But modern education has now almost forgotten—except, curiously, in the teaching of grammar—the need for a precise terminology and technique; even our best educationists make little or no mention of this need. I would urge then, that not only should our elder pupils be provided with copious materials for the induction of concepts and

* Steps III. and IV. of the Herbartians. (*See p. 150*).

† *See The Primary Curriculum, p. 105.*

‡ *See Chapter XXX.*

principles, but that they should know what "induction," "concepts," and "principles" mean, and should have helped to work out many of them. Starting, as our pupils must, from the rough and ready "psychological concept,"* they must be helped and encouraged to advance towards the "logical concept" capable of exact formulation.

And what about "deduction"? The whole tendency of thought since Bacon's time has been to exalt induction and to regard deduction as barren. And yet "concepts" and "principles" are *made to be used*, and their use constitutes "deduction."† The concept is a "tool of thought or action." Our concepts of "motor car," "truthfulness," "participle," and "tariff reform," are for use, not for contemplation; and the only test of their efficacy is whether we can apply them *deductively* to actual cases. In fact, one might almost say that deduction is more immediately practical than induction.

This cannot be better summarised than in the words of a recent American writer, "When the movement of thought is in the direction of *perfecting its tools*, this phase of the thinking process is called *induction*, when it is concerned primarily with the *use of its tools*, this phase is called *deduction*."‡ For example, once we have attained a clear concept of what "truthfulness" means we can apply the concept, with considerable precision, to the case of this or that public man; our concept is a "tool of thought." Once we have attained a clear concept of what "poetry" means, we can apply the concept to the first chapter of Isaiah, or to a passage from the *Areopagitica*. Medical men have definite "concepts" bearing on their work, and they apply these in diagnosing new cases.

Deduction is thus an eminently practical process. An individual case is "problematic," and is brought under some general concept or law in order to be dealt with efficiently. I

* Or "generic image." We all have "psychological concepts" of "island," "courage," "poetry"; but few of us have "logical concepts" to correspond. In other words, our notions, though vigorous, are vague and fluctuating.

† Or "Application" (Step V. of the Herbartians). See p. 150.

‡ Dr. Miller. *The Psychology of Thinking*, p. 232.

venture to say that one of the most important pieces of work that any educationist can undertake in the near future will be the making of a list of the hundred or thousand concepts with which every pupil should be equipped before he leaves school. Every subject will have its own number of concepts; and yet *there is not a man in Britain who can, at this moment, say, even with the roughest approximation, what that number is.* The whole of this intellectual side of education has been ignored for years.

What is the exact relation between “induction” and “deduction”? The former process is commonly described as “reasoning from particulars to the general”; the latter as “reasoning from the general to particulars.” But these descriptions need some modification, for induction and deduction are much more closely interwoven than we commonly think.

Induction generally starts from the breakdown of some established concept or law. A child has an idea that all Indians are coal-black in colour, or that all rivers resemble the one or two narrow meandering streams in his vicinity. But his notions—his “psychological concepts”—are found to break down when applied to a new case; an Indian visits the school and is found to be as light-coloured as an Italian; the child visits new places and sees broad or rushing rivers. *An element of the problematic has come into his general concept* (“Indian,” “river”); he accordingly has to apply this concept to the new particulars and thus make it more precise. But he must have a general idea start with, however imperfect it may be; and the task of induction is to make this general idea more and more precise and usable. So with our ideas of “patriotism” and the like.

Is deduction a process of moving “from the general to the particulars?” Not exactly. A medical man is called to the bedside of a patient. Does he enter the sick room with a “general idea” of “typhoid fever” in his mind? Not at all. He walks up to the patient, notices his various symptoms, and

then *hunts among his own general ideas for some one that fits the case*. He thinks of "typhoid fever" and then tests whether this general idea is applicable. If it is, his diagnosis is complete; if it is not, he must search again in his mind.

Thus the great difference between induction and deduction is that in the former the concept or principle is felt to be problematic, while in the latter the particular case is felt to be problematic. The inductive reasoner has to go hunting among particulars in order to improve an already existent but imperfect general idea; the deductive reasoner has to go hunting among general ideas for one that fits the particular case.

Both induction and deduction are thus closely connected with the making of hypotheses. An hypothesis is merely a *good guess*. We see a number of strange phenomena, and we hunt about among our past experiences, and among the things we have read, in order to find an explanation of them. Then, having found an explanation, we test how far it fits the facts. Such explanations are *hypotheses*; when they fit the facts completely they may be called *theories* (e.g., the wave theory of light). The framing of an hypothesis is thus clearly an inductive process, while its testing is a deductive one.

As I shall devote no special chapter to the "faculty of imagination," I may point out, at this place, that the hunting for an hypothesis is really an exercise of imagination. Yet imagination and reasoning are clearly very much the same, and most of the examples of problems given in previous chapters* will show this clearly. Any reader who is disappointed at the absence of a chapter on imagination may be referred to those problems, and write a chapter for himself.

**The Faculty of
Imagination.**

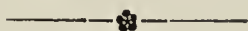
Let me conclude the present one by emphasising that sufficient of the technique of thinking needs to be taught to all senior pupils to make them able, in later years, to know

* See p. 142-144, etc.

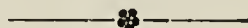
what good thinking means and to know what bad thinking means. Particularly is there need for the teaching, in secondary and evening schools, of the leading fallacies and prejudices to which we are all liable. No educationist could do a better piece of work than the writing of a book of logic so practical, so close to political, social, and ethical thinking, so well illustrated from history and science, that no one would know it was a book on logic at all. And as the greatest number of fallacies are due to slipshod language, half of this imaginary book would have to be devoted to "English" of a more useful kind than that to which we are accustomed. The natural consequence of inferior speech is "an habitual lack of careful discrimination between similar conceptions and thoughts, and . . . lack of logical consistency and discriminating insight in the life of the community."*

* Münsterberg, *Psychology and the Teacher*, p. 274.

CHAPTER XXI.



Formal Training.—The Will.



AMONG all the “faculties” that the formal trainer patronises, the Will is his favourite. He does not, of course, analyse or study it scientifically any more than he analyses or studies the “faculty” of observation or of accuracy; his admiration contents itself with praising the will under various names: “effort,” “thoroughness,” “perseverance,” “concentration,” “setting one’s face like a flint against one’s inborn *vis inertiae*,” and so forth. But although his admiration is of this peculiar nature that he never asks, “What sets the will in motion?” he is sincerely convinced that the will is important.

Enthusiasm
for the Will.

He remembers, for example, that many great men have triumphed by “sheer force of will” over drudgery and difficulty, and he realises that many of the subjects commonly taught in school involve drudgery and difficulty. What more plausible than to hold that drudgery and difficulty afford excellent “training for the will”? Admitted that this form of grammar or that form of mathematics is so useless and dull to the children that they hate it, he draws the inference—not that his curriculum should be changed to a more sensible one, but—that there is a positive virtue in those dull subjects.

What he does *not* remember is that the great men who triumphed over difficulties always did so by virtue of some keen interest, some over mastering motive, some alluring

ideal. They hated the drudgery they had to endure, but they endured it, because it led to something that would not be drudgery to them. They saw the significance of what they were doing, and, seeing it, they cheerfully, or, at any rate, resignedly, reconciled themselves to the inevitable.

**The
Fundamental
Error.**

The opponents of the Herbartians never seem capable of distinguishing between (1) *drudgery that is mere drudgery and* (2) *drudgery that is a step to something better*. They think that there is something educative in the former, whereas the Herbartians believe that the latter is the only kind of drudgery that is of any value. As Professor Adams says: "It has to be admitted that there are some things in life dull and dreary in themselves; that there is such a thing as drudgery. But drudgery can be overcome, not by a long course of drudgery drill at school, but by stirring up an interest in the process or, at any rate, in the result, of the drudgery itself. So long as a boy's spirit remains, a course of drudgery leads only to a wild desire to get free from it. . . . On the other hand, give a boy sufficient interest in anything and all the attendant drudgery is cheerfully faced."

This vastly important distinction is substantially the distinction between slavery and heroism. The slave performs drudgery because he is compelled, the hero because he looks beyond it. The "will" of the slave is either degraded and depressed more and more at every stage of the process, or it breaks loose in mad and useless revolt; the "will" of the hero, on the contrary, is braced and trained as he sees the hated drudgery gradually pass into a higher thing. And yet this distinction, so vital to an understanding of life, is perpetually ignored even by our cleverest educationists. Since the word "drudgery" can be applied to the two totally different cases, they imagine that the cases are the same.*

* This, as we have seen, is the *fons et origo* of the doctrine of formal training. Because there are general terms like "observation," the formal trainer thinks there is a separate faculty to correspond.

Let me quote a passage in which the distinction is quite ignored.

“Man owes his growth, his energy, chiefly to that striving of the will, that conflict with difficulty, which we call effort. Easy, pleasant work does not make robust minds, does not give men a consciousness of their powers, does not train them to endurance, to perseverance, to steady force of will, that force without which all other acquisitions avail nothing.”* Not a word upon the question whether the “effort” is directed to some goal which man perceives to be valuable, or whether it is directed by fear or brute necessity!

A passage from Sir Francis Galton’s book on *Hereditary Genius* will serve to indicate in some measure, the limitations of “will training.” Nothing is supposed to be

**Evidence
against the
Doctrine.**

more efficacious in bracing up the will than the hard work necessary for gymnastic success. And yet when Galton, writing his famous book, dealt with oarsmen and other athletes, he had to admit that while, during the time of training, they “were most abstemious and in amazing health, after each trial was over they commonly gave way, and, without committing any great excess, remained in a state of fuddle.”†

The “will training” had somehow not flowed over from oarsmanship to the rest of the life. Strenuous and persevering in one task, these athletes were slack and lackadaisical in others.

This truth is quite unrecognized by many traditional educationists. Let me quote again from an advocate of formal training whose name is well known in this country: “A distasteful subject may be of the greatest ethical value simply because it is distasteful. . . . The boy who shows up a set of algebra examples, honestly worked, has had not only to exert his mind: he has had to exert his will power, too; he has had

* Dr. Channing, quoted in Hughes’s *School Training*.

† P. 299.

to set his face, like a flint, against his inborn *vis inertiae*, against the temptation from within to fake his sums, and possibly also against the temptation to seek illegitimate help from without. The class probably goes through without a single word being said about honesty or temptation. The better the class and the better the master the less will be said. But we have what is better than the word; we have the thing itself—truth in the inward parts with the practice of truth.”

Almost every word in this passage contains a fallacy. There is no recognition of the fact that villains often perform immense tasks of drudgery in order to carry out their nefarious schemes; nor that slaves have to exert “will power” against their “inborn *vis inertiae*”; nor that, after one has exerted will power in a certain task or a certain domain, there is no proof that he will exert similar will power in other domains. There is not only no recognition of the fact that without some sense of the significance of their task the class is a class of slaves, there is a deliberate denial that this significance is necessary; a subject “may be of the greatest ethical value *simply because* (1) it is distasteful,” “the better the class and the better the master the less will be said.”

The late R. H. Quick, on the other hand, said years ago: “The chief characteristics of a man are his interests, and he is strong in proportion to the strength of his interests, and wise according to their directions. Interests lead to all kinds of involuntary action . . . when we have no interests to guide us we fall into inanities.”* And one of the most recent English books on pedagogical psychology frankly admits that “we have no power to keep the attention persistently fixed on things to which we are indifferent, which do not appeal to us. The will may be said to introduce mind and object; it cannot force an attachment between them. To secure this attachment, interest must be developed.”†

* *Life and Letters.*

† Sully's *Teacher's Handbook of Psychology*. New and revised edition. 1909.

The greatest acts of will are always rooted in some deep interest—interest in art or music, interest in some person or institution, and so forth. To will a thing in a mental vacuum is impossible.

Now this view is increasingly held by all those who study human nature seriously and do not content themselves with conventional phrases. Take, for example, Professor McDougall's discussion of volition in his *Social Psychology*. He shows how, on a basis of the plastic instincts of man, a series of "sentiments" are built up, each "sentiment" *having a definite idea or group of ideas at its centre*; and how one of these may become a "ruling passion." A man, for example, may have a sentiment for truth, or for home, or for sport, or for a definite person; and the "will" may be very strong in the direction of the sentiment. "*But he has not strong will and character in the full sense, but rather what might be called specialised character. In relation to all objects and situations that are not in any way connected with his ruling passion . . . such a man may display deplorable weakness or lack of will and character.*"*

Now what Professor McDougall calls the "sentiments" are what the Herbartians call, less felicitously, "apperceptive masses"; and what he calls "ruling passions" they call "interests."† They assert that the will follows the direction of the interests. And they assert, with vehemence greater than his, that however strong the will may be *in one direction*, there is no certainty that it will be equally strong in *another* direction. And as for "training the will" apart from interest altogether—training it through "drudgery"—they simply laugh the proposal out of court altogether.

Is there, then, no "training of the will" possible?

If will is regarded in isolation from the rest of the mind, apart from ideas, ideals, motives, interests, and sentiments, apart from observation, reasoning, imagination, and the rest of

* Pp. 260-1.

† Though in this book I also am using the word "passions" extensively. See pp. 29, 30.

the catalogue of faculties, the thing is not possible, and the attempt to "train the will" is a mere piece of belated and meaningless asceticism. But what the formal trainers are really aiming at, without understanding the psychology of the process, is not impossible, namely, the making of the character *strong*. I propose to mention a few of the ways in which the will, in this sense, may be "trained."

The first and, perhaps, the most important, is to ensure that *health and habit* are on the side of the good will, and that

**Real Training
of the Will.**

no *bad habits* are allowed to form as a result of ignorance, carelessness, or perverted ideas of manliness. A brain that is constantly in a state of abnormality, owing to alcohol, nicotine, inadequate sleep in badly ventilated rooms, and the like, can rarely be the seat of a "strong will," at any rate, a will that is strong on the side of good; and although nature presents strange variations even here, and some weak bodies have been linked to indomitable wills, on the whole, health of body and brain is a prerequisite of strong character. Equally important is the matter of habit; and the time will come, I doubt not, when school procedure and even school examinations* will take serious account of this factor. But the reader must avoid confusing "habits" (which are generally very narrow and specific in their nature), with *habitudes*, sentiments, and ideals; as we have already seen, a "habit of punctuality" acquired at school does not necessarily pass over into a "habit of punctuality" in other circumstances. The great thing for the teacher to remember is that whoever starts his adult life equipped with good habits and unencumbered by bad, will be free to throw all his energy into the work to which he is called. Particularly is an attentive attitude, or habit, of body a desirable acquisition, as it reacts powerfully on the mental attitude. The "martinet" method of compelling every child to keep his eyes fixed on the teacher

* See below, p. 316, 317.

(under penalty of punishment) has, therefore, something to be said in its favour.

Another factor in the cultivation of the will is the sense of power to overcome obstacles. We have seen that advocates of formal training have laid stress on this. But, curiously enough, they have missed the real point of the situation. They have been right in asserting that the pupils in our schools should sometimes have to execute apparently hard tasks; but they never realise that the pupils should be made to believe that the tasks are tolerably easy. "In learning to use a new tabulating machine, those clerks who had been led to regard the task as difficult took vastly longer than those who believed it to be easy."* Similarly, Meumann found that in order to get children to "observe" thoroughly he had to employ exhortation; "the children's conscientiousness and ambition were appealed to, and the force of suggestion was called in by assuring them that the task was an easy one." "Science comes to our aid, telling us that exercises which are well below the utmost capacity of the pupil are on the whole much more profitable than ones which approach or exceed the limits of his powers. In this, educational theory is following what has long been athletic practice."† Closely connected though not identical with the matter just discussed is that of "volitional interest"; a piece of drudgery may be cheerfully undertaken when it is seen to be necessary for the realisation of a splendid purpose. The "will" is thus trained in a very true sense.

Above all, a series of "sentiments," systems of reactions to certain ideals, must be organised in the child's mind. Two of these, and by far the most important, have just been referred to, ambition and conscientiousness. Ambition is one form of the self-regarding sentiment,‡ of which another form is pride.

* Jastrow. Quoted in Sully's *Teachers' Handbook of Psychology*. New Edition, p. 191.

† *Op. cit.*, pp. 191, 192.

‡ In McDougall's *Social Psychology* is an admirable discussion of this sentiment.

In the case of the boy, and still more of the youth, its cultivation seems almost absolutely necessary if the moral character is to survive the temptations of the adolescent period. The lack of an "ambition in life" is at the root of most of the failures among the youths born in a middle or upper class environment; the possession of considerable wealth, in fact, is as ruinous of the moral character as its complete absence. Honest pride and self respect are equally important.

I shall say nothing here of "conscientiousness," of the "moral sense," of such sentiments as love of justice, truth, and the rest. The so called "faculty of conscience," has yet to be discussed, and will be found to be extraordinarily close to the "faculty of will." I would only repeat that the latter faculty should never be cultivated for its own sake; there is no virtue whatever in performing acts of drudgery that have no meaning.

All the preceding remarks could be transferred to the discussion of "concentration," of "thoroughness," of "perseverance," of "effort," and of whatever other manifestations of will power any particular educationist may patronise.* Stumpf, however, has claimed that the power of concentration once acquired in one department can be made effectual in other departments of life; and Professor James has advised us to "keep the faculty of effort alive by a little gratuitous exercise every day." "Be systematically ascetic or heroic in little unnecessary points, do everyday or two something for no other reason than that you would rather not do it, so that when the hour of dire need draws nigh, it may find you not unnerved and untrained to stand the test. Asceticism of this sort is like the insurance which a man pays on his house and goods . . . The man who has daily inured himself to habits of

* Also of courage. Alan Breck in *Kidnapped* was a desperado with his sword, but trembled like a leaf in a storm at sea. A famous French general is reported to have turned pale on a cricket field. As Charles Reade says in *The Cloister and the Hearth* (Chapter XX.): "The courage, like the talent, of common men runs in a narrow groove. Take them but an inch out of that, and they are done."

concentrated attention, energetic volition, and self denial in unnecessary things . . will stand like a tower when everything rocks around him, and when his softer fellow mortals are winnowed like chaff in the blast.”*

I have already suggested that some policy as this may be possible and desirable in a school. *But the meaning of it must be appreciated*;† the process must be one of instruction as well as of training; otherwise there is very little reason to believe that “concentration,” or “effort,” or any other manifestation of will power, when acquired in one set of circumstances, will actually be applied to others. The end we aim at must be seen to be itself worth aiming at.

“There is no special will faculty to be trained, no special mental power which arranges the transition between the idea of the end and its realisation. No, it is the attention to the end which demands persistent training through school life. . . . The success of the will depends only upon the power to hold the idea of the end sufficiently against all inhibitory impressions and rival ideas. No learning and no training of the human mind counts if it does not find an emotional willingness. . . . Intellect, emotion, and will must, therefore, be respected in their inter-relation. . . . Every new advance of modern psychology certainly emphasises this intimate inter-relation.”‡

“The functional point of view shows the fallacy of the culture of the will as a matter of sheer effort. There is necessary an intellectual appreciation of ends, together with feeling in the form of interest. *It is not necessarily true* that the harder anything is to master the better it is for training the will. . . . Will training should be a dynamism of ideals.”§

* *Principles of Psychology*. Vol. I., p. 126.

† This is the keynote of the present argument.

‡ Münsterberg, *Psychology and the Teacher*, pp. 187, 263-4.

§ Miller, *Psychology of Thinking*, p. 67.

CHAPTER XXII.



The “Formal Training” Outlook.



THE reader of the preceding pages is probably by this time in a state of bewilderment. One after another each of his favourite “faculties” has been exposed to X-ray treatment and has been found to possess no backbone. To repeat an old joke, a man who has “lost his faculties” is in a bad way.

But courage will return to him when he recollects that the downfall (complete or incomplete) of the dogma of formal training brings down nothing but a series of useless or fanciful structures.

The fall of a pack of cards is no very serious matter. The discovery that we have selected badly and have misnamed the fundamental elements of mental life need not discourage us; we feel that man “observes” even if his “faculty of observation” has no more existence than the “faculty of tickability” possessed by a clock. Mental realities remain after our fictions have been exploded.

Evidence from every side comes to show us what those realities are; they are not general “faculties” of observation,

accuracy, and the like: but they are sensori-

**The
Fundamental
Elements,**

motor circuits of varying complexity, built upon a basis of primitive instincts but transcending, transmuting, and occasionally even

suppressing one or more of those instincts. Ideas linked to motor responses—impressions leading to expressions—the circle of thought passing (as Herbart said) into action; these

are the terms which we must now use to describe mental life. And they will suffice, provided we never forget, first, that in the background of the mind there operate a whole series of obscure instincts which make the sensori-motor machinery work now better and now worse in any particular direction; second, that the sensori-motor machinery is enormously complex, and one circuit is liable to be influenced by another.

The fundamental fact is the sensori-motor circuit; a sensation or idea sets an activity in motion, as when an orange causes the mouth to water and the hand to seize and raise it. The two factors—the sensory and the motor—have become linked so closely and firmly that the apperception of an orange may be interpreted—and *is* so interpreted by many psychologists—rather as a motor than a sensory process. We apperceive a thing when we know how to react towards it; when we have accumulated a series of motor experiences relative to it.

After we have reacted on the orange a new series of sensations (taste, etc.) crowd in on the mind and a new series of motor responses are called forth. Or, possibly, some new impression or idea interposes—the sound of a bell, the thought of an absent friend—and the reactions characteristic of this impression or idea assert themselves at the expense of the other reactions.

Thus mental life is a chain made up of a series of sensori-motor links. Each act of apperception is the linking up of one part of the brain with another. Motor ideas, temperature ideas, visual ideas, auditory ideas, flow backwards and forwards along the association fibres of the brain. Sometimes the flow takes a very definite line and the amount of *overflow* is surprisingly little; the sight of an orange calls up one reaction, the sight of a snake another. When there is no flow at all there is no apperception: or, though apperception may take place in one direction it may be blocked in another

as was the case with the merchant who lost his ability to read words* but was quite able to recognize letters that he had used as price marks for goods.

Now if we once for all realise that mental life consists fundamentally of these sensori-motor reactions, intertwining (so to speak) with each other but never losing their essential characteristics, we shall make short work of the whole faculty psychology. Human nature will appear to us as less exalted

**The New
Psychology.**

in some respects, but more exalted in some other respects than before. It will appear less exalted because a dozen imposing faculties will have been displaced by some hundreds or thousands of aptitudes, modes of observing certain definite objects, and so forth, each of these aptitudes being essentially a sensori-motor reaction. But the new view will be more exalted than the old in the respect that ideals of conduct (ideals of accuracy, perseverance, generosity, etc.) will occupy a much larger place than before in our methods of education. I think I may sum up the situation by saying that while the old stress was on *faculties* the new stress will be on "*knacks*" plus "*interests*" and "*ideals*."†

What is meant by this statement may, perhaps, best be understood (if, indeed, further exposition is necessary) by

**Final Review
of the
Faculties,**

reference to a few of the faculties above discussed. Take "observation" first. Apart from the crude, primitive observation of bright lights, etc., our observation depends on our apperceptive interests, which at last become gradually systematised into ideals of life. The notion of "training" does not here apply. But it is applicable to the developing of a certain "knack" of observing. Just as one or two rules are useful when we are learning to ride the bicycle, so

* "Alexia."

† If it is necessary to distinguish between *interests* and *ideals*, we may, as above, regard the latter as interests which have become highly rationalised and purposive.

are they in learning the art of observing. The chief rule is that we should know in advance the leading categories under which to group the things to which we are directing our attention.

Musical readers will know that in the closing part of the overture to *The Meistersingers* no less than five different melodies are simultaneously employed; and yet Wagner has not given us musical chaos, for he has previously allowed us to hear the melodies separately. So with all "observation" that is likely to be efficient; we must be equipped with certain sensori-motor reactions, we must be able to react to (be able to name, or at least to identify) some of the elements that build up the complex which we are observing. Another rule is that we should observe with a definite purpose; for example, to test whether a certain theory or statement is a true interpretation of the facts.

Beyond the learning of one or two rules like these, I doubt whether there is any process corresponding to the notion of "training the faculty of observation." A person may be able to identify all the five melodies above mentioned, and yet be quite unable to recognise (or "observe") the mineral pyrites in a quarry face; still, the method of observation employed may be carried over from music to geology, provided we recognise clearly what the method is, and are convinced of its utility. But for the specific observation of any one thing, or group of things, *e.g.*, stars, machines, racing records—some definite string in the brain apparatus must be there to be pulled; some sensori-motor circuit (or, if we prefer Herbartian language, some definite apperception mass) must exist.

So with the "faculty of reason." The countryman, piloted through the metropolis by an experienced Londoner, is astonished at the quick judgment of the latter, at the skill with which he decides between tubes, railways, and omnibuses, or fits up a rapid and economical compromise between

the various modes of travelling. He thinks the Londoner a marvel of practical intellect. Yet, fundamentally, the Londoner may be no cleverer than himself; he has merely learnt well a complicated system of reactions to stimuli. Transferred to another great metropolis (Paris, New York) the Londoner would be as inefficient as the countryman, except so far as the London arrangements were identical with those in the other city. In short, most of our talk about "reason" or "intelligence" in the abstract is futile. Either we mean by "general intelligence" an innate superiority of intellect, or we mean a general interest in *all* the broad facts of life. Mere specific cleverness is a different thing. It can undoubtedly be "trained," but the training when acquired has no influence on the broader issues of life unless the rules recognised as valuable in the one department are consciously transferred from one department to another, and they must be recognisable as common if the transference is to occur.

In the case of "memory," although it cannot be trained to "flow over" appreciably from one set of objects to another, it can undoubtedly be trained in the sense that we can learn certain useful rules of memory. These rules have been set forth time after time;* the chief of them are: "Use the memory when it is freshest; employ repetition; distribute your repetitions in the most economical way;† learn large wholes rather than fragments; employ rhythm and rhyme." That useful "knacks" like these should not be *taught* to our schools is one of the funniest of the many funny things in our system of education; perhaps some far-seeing and unshackled responsible teacher may some day find the subject a popular one in his evening school. But the main rules of memory are the rules for mental work in general *employ interest and think!*

* A good account of them will be found in the new edition of Sully's *Teacher's Handbook of Psychology*, pp. 242-252.

† See above, p. 233, 239.

Lastly, with regard to "will." No amount of unmeaning drudgery will ever "train it," "brace it up," or endow it with "flinty" characteristics. But we can feed it with mighty and impulsive interests—that is the main thing; and we can supply it with stimulating examples of how drudgery may be transmuted into something better, how perseverance results in efficiency, and so forth. Thus a person who has had comparatively little musical experience may find a Beethoven symphony uninteresting at first, but on the second hearing he may begin to feel at home with it, and on a third may enjoy it. Such an experience on his own part helps him to endure further drudgery; and even if the experience is not his own, but that of someone else, it may act as a stimulus. I know of no other important meaning of "training the will."

It is just possible, however, that a kind of "will training ritual" might find a useful place in schools.* One hesitates to emphasise it because, so deeply rooted is the "formal training" notion, that many readers would at once misunderstand the proposal, and imagine that *meaningless* acts of perseverance or endurance were being advocated. I do but suggest that possibly a ritual of very *significant and meaningful acts* might have a place in our schemes of moral training and instruction; but if so, they would have to be regarded as persistently symbolical, and their meaning would have to be constantly referred to in perfectly unambiguous language. James's words, already quoted, point to something of this kind is the realm of individual conduct. "Keep the faculty of effort alive in you by a little gratuitous exercise every day. That is, be systematically ascetic or heroic in little unnecessary points, do every day or two something for no other reason than that you would rather not do it, so that when the hour of dire need draws nigh, it may find you not unnerved and untrained to stand the test."† The advice is open to criticism;

* See above, pp. 64-5 (footnote) and 257, 258.

† *Principles of Psychology*, Vol. I., p. 126.

to do "unnecessary" acts is a doubtful way of learning to reverence and follow real duty; and the only justification of the recommendation would seem to be in making these "unnecessary" acts explicitly symbolic of "necessary" ones (*cf.* the washing of beggars' feet indulged in by certain royal personages).

And so, I venture to think, with all the faculties or tendencies that we can enumerate. Some, no doubt, are more specific than others; the more specific a faculty is (*e.g.*, punctuality) the more easily can it be ingrained by a process of mere training or habit-forming; the more generic a faculty is (*e.g.*, observation and reasoning) the more difficult is the process of ingrainning it apart from wide instruction.

The authors of a recent book* on education have tried to introduce lucidity into the present problem by employing the distinction between "habits" and "habitudes"; a "habit" is specific, a "habitude" is generic. The terminology here employed is useful, and in a subject like education, where the absence of good terminology is the source of many troubles, we may feel grateful for a distinction which certainly corresponds to a difference. But I think that the very authors who have employed this useful distinction have failed to explain how it arises. How does a "habit" become a "habitude"? Does a habit generalise itself?

I have tried to show that there is little proof that it can. Nor, apparently, is there any brain machinery (except the brain machinery which the formal trainers despise, namely *the spoken word* employed to exhort and illuminate the conscience and reason) by which one sensori-motor circuit, or any combination of sensori-motor circuits, can be transmuted into exalted rules of life. In other words, training and instruction must go hand in hand.

* *Moral Training through School Discipline.* Welton and Blandford.

CHAPTER XXIII.

The School Staff.

QUESTIONS of instruction blend so closely with questions of organisation that I think it advisable to deal here with some of the most important of the latter. I commence with the question of the staffing of schools.

The system which places every department under a head teacher is almost universal in our country though it is not the only system conceivable.

In the United States a number of schools, meeting in distinct buildings and localities, are sometimes placed under a superintendent: in England there is an approach to this where two or three departments (meeting, however, on the same premises) are grouped under a head teacher. Reasons of economy are mainly operative in such cases, but where a head teacher of quite eminent ability is available there are actually advantages in such a combined arrangement. Moreover, the notorious lack of combination between infants and senior departments calls for drastic measures, and a very good case could be made out for appointing, temporarily, a head master (or, quite possibly, a head mistress) for all three departments, with a definite mandate to co-ordinate.

However, there is a well grounded feeling that departments exceeding five hundred children are generally too large for efficient guidance by one director, and many people would place the number nearer three hundred. Fine work can be done in

schools of a thousand pupils, but the director tends to become an official rather than an educator; or, if he insists on retaining his directly educational functions, he must almost confine them to a small part of the school, possibly the first class.

It will be agreed that the selection of head teachers is one of the most important tasks that any public body can perform, and that few considerations of mere sentiment should be allowed to intrude into the process.

Importance of the Head Teacher. Apart altogether from the danger (slight, on the whole) of appointing immoral or lazy men and women, there is the danger (far more common) of appointing teachers merely on the ground of "long and conscientious work." The appointment is made; the teacher is grateful; all goes on for a time fairly well. But years afterwards the assistants in the school may be wondering why promotion never comes to them, and the parents may be wondering why the companions of their children seem so much less reliable, smart, and intelligent than the children at a neighbouring school. The reason, of course, is that the head teacher has no power of inspiring enthusiasm and initiative: thus, neither teachers nor children ever do their best.

The exact qualifications of a head teacher are, however, extremely difficult to state. At first one is inclined to say, "Strong personality," and this qualification is probably the most important of all. But it involves one danger; a strong personality may so dominate other personalities as to make them shrink into insignificance. Provided that our educational system allows for, and encourages, initiative on the part of the assistant teacher, we cannot have too many head teachers of strong personality; but otherwise there is a distinct danger of the assistants becoming mere cogs in a wheel. One other consideration is that "strong personality" does not always show itself, or, at any rate, show itself *to advantage* in a subordinate post, and therefore may remain undiscovered.

Next after "strong personality"—or before it, some authorities would say—comes wide culture. No one has the

Wide Culture. moral right to become a head teacher (or an educational official of any kind) unless he has been in touch with much of the best thinking of the world, and has made a mental resolve to keep in touch with it. Not a single great department of culture should be *entirely* beyond his ken. Encyclopædic knowledge of everything is within no one's reach, but a schoolmaster should have sufficient knowledge to enable him to take his bearings almost anywhere; he will "instinctively," (as we say) feel that a certain statement about Gibbon, or about the Great Wall of China, or about the invention of the barometer, or about the motives that led to the Ballot Act, is "possible" or "impossible." His impression may be vague, but he will have an impression, and it will be rooted in genuine, though not necessarily technical or detailed knowledge. Every man, even the most widely read, has constantly to confess his ignorance; but an ignorance that knows its own limitations, that has an intelligent feeling for the probable, the possible, the impossible, is very different from the ignorance which is sheer lack of culture.*

Probably most of us "give ourselves away" every time we enter into discussion with educated and capable people; the thing is inevitable. But we have no right to "give ourselves away badly" on subjects for which we are responsible. Suppose, for example, an assistant teacher in playing the piano-forte spoils the rhythm completely, and throws the marching of a class into confusion; and suppose the head teacher remains peacefully unconscious of the blunder, or explains that "So-and-so is considered a very good teacher of music," or that "So-and-so's class teaching of music is very good indeed,"

* The ignorant and uncultured teacher appears in *Flachsmann* under the name of Riemann, who has not read a book since he left college. Flachsmann himself is little better; he "doesn't read Goethe," and he imagines that Godfrey Keller (let us say Arthur H. Clough) is a living person.

such inaction, or such a confession, is *revealing*. Lack of skill in music is, of course, no proof of lack of skill in other things, and a critic of formal training should be the last to imply that it is; but anyone who sits unmoved while rhythm is being murdered is passing sentence upon himself or herself.

A most important form of culture is an acquaintance with contemporary educational thought. In such developing

**Knowledge of
Pedagogics.**

sciences and arts as medicine and education the temptation to stagnation is very great; the mind shrinks from the effort to keep pace with the changes—often highly dubious and experimental—which are involved in the march of progress; perhaps an incorrigible scepticism of all “theory” springs up. But though this attitude is explicable and, in the light of our knowledge of middle age,* almost excusable, it is not the right attitude to assume. The absurdest fluctuations of educational theory should be intensely “interesting” to any schoolmaster; and now that those fluctuations, owing to the advance of psychology, and especially to the growth of experimental and pedagogical psychology, are certain to diminish in absurdity, and to give place to solid educational discovery, the claims of the subject on the schoolmaster are greater than ever.

Besides, however much a man may despise “theory” he is certain to have a theory, or a set of theories, of his own. He may, perhaps, believe in “cultivating the memory faculty,” or “making boys accurate”; and his views on the subject may, all the time, be demonstrably false.† He may divide a poem into six parts and prescribe the learning of one part every month—and here, again he may be blundering through ignorance of the very results which experimental psychology has established.‡ He may object to new subjects and praise the old, and yet he would have been the first to oppose, twenty

*“Every man over forty is a scoundrel.”—Mr. BERNARD SHAW.

† See pp. 211, 212. ‡ P. 238.

years earlier, the introduction of the very subjects which he now praises.

Frequently the man who praises the old and depreciates the new is a "theorist" through and through, because he accepts a tradition without reflection; while the innovator has a definite (even if mistaken or exaggerated) reason for his proposals. An interesting chapter in English educational history has yet to be written, narrating the reception with which every new proposal has been greeted during the past fifty years.

Any man or woman, in fact, who accepts the control of some hundred children and of half-a-dozen or more assistant teachers should keep in touch with educational thought. The reproach hurled against the schoolmaster by Judge Parry—that "he is generally a man who, having learnt to teach, has long ago ceased to learn"—should not be even remotely justifiable.

The obstacles are, however, considerable. In remote country districts even books on general literature are difficult to procure, while books on education are almost wholly inaccessible. There are difficulties even in great centres and in London. Surely it is time that educational journals should publish an occasional abstract of such psychological investigations as have a bearing on education; at present they can only be found in expensive periodicals like *Mind*.

Unless the head teacher keep himself in touch with educational thought he is almost certain to provoke—in the years to come, at any rate—the criticism and, perhaps even, opposition of the better equipped among his staff. Otto Ernst has depicted the situation admirably in his play. Flachsman and Flemming were hostile almost from the first; Flemming regarded his chief with contempt, his chief regarded him with jealous malignity. The genius and knowledge of the one were weighed against the vaunted "experience" of the other. Now "experience," in the case of a man of constantly open mind

and of wide knowledge, is a priceless acquisition ; it is really a form of "experiment," as the word itself suggests. But "experience," in the case of a man whose mental attitude is finally made up, merely counts for nothing so far as decisions on new and difficult topics are concerned. "If experience could teach, the stones of London would be wiser than its wisest men."*

These remarks are, of course, applicable not only to head teachers, but to assistants, to administrators, and to every one concerned with education. It is every educationist's duty to wage a deadly and unceasing war against the forces tending to fossilisation in his own soul.

To be a specialist in any one subject, such as geography or nature study, is desirable, but not essential, in a head teacher. The general culture, and, above all, **Specialisation,** the up-to-date knowledge of education already discussed are excellent substitutes ; nay, they are probably more valuable than specialist knowledge of any small department of human thought. If, however, the head teacher can combine with his more general knowledge a masterly knowledge of one subject, the power of his influence and example will be considerably enhanced among teachers and pupils alike, particularly if he set aside a certain time every week for teaching.

I cannot doubt that ultimately he will be given some definite facilities for culture. In America, I believe, one year in seven has to be spent in educational research or observation. [I fear that, if any English educationist were to ask for such a thing, the verdict of the community would merely be, "Mr. —— wants a holiday at our expense!"] Meanwhile, he must do the best he can with the limited means of study and observation at his disposal.

I pass to the consideration of other qualifications necessary for the ideal schoolmaster. I say little about moral character

* Mr. Bernard Shaw.

(though, indeed, the question just considered is surely one of morals), but its importance is, of course, enormous.

**Moral
Character,**

On the whole, a schoolmaster should, perhaps, rather err on the side of strictness than of laxity in matters of drink, smoking, etc.; but but should avoid the sourness that has so often accompanied and defaced the splendid rigour of puritanism. The duty of putting a cheerful face upon things and of infecting others with the same spirit, is rarely recognised or expounded; and yet for many men, not temperamentally cheerful, it is, perhaps, the plainest duty that falls to them. The morality of the future will be haughtily contemptuous of many of the petty indulgences of the present day, while, at the same time, voluptuously enthusiastic towards many virtues (intellectual, social, and other), whose very names, at present, do not exist in any moral catalogue. "I hope I shall die with a laugh," said Meredith; perhaps one of the plainest duties of the future will be to *live* with a laugh.

I can conceive of no more important duty on the part of a schoolmaster than so to fashion the externals of his life as to combine in himself the best elements of all human ideals—the Stoic, the Epicurean, the Buddhist, the Roman, the Greek, the Nietzschean, the Christian. Who is sufficient for these things? Not a single one of us; and yet there is no doubt that the example and influence of a layman is more operative with boys and with the public than the example and influence of even the very best cleric, of whom scruples are *expected* as a matter of course.

Sympathy, in its widest sense, is most requisite for the schoolmaster, not merely the cheap sympathy for the child who comes to school without breakfast, or for the assistant teacher who has not had a rise of salary, but for the pupil that has to wrestle with abstract grammar, for the young teacher who has to sink his preferences in favour of the general good of the school, for the elderly

Sympathy.

teacher who finds it so hard to adapt himself to improved educational methods. Of sympathy in the crude sense, the world—at any rate, the English world—has enough and to spare; of sympathy in a higher intellectual sense there is but little. Bequests to hospitals one hears of every day; bequests to some constructive scheme for removing the causes of poverty—for example, by providing adolescents with honourable careers—are hardly heard of at all. Of the higher type of sympathy schoolmasters cannot have too much.

Connected with sympathy is good temper. By this is not meant a manner that is unctuous, effusive, and sugary, but

Good Temper. rather one that is calm, sunny, confident, and inspiring. The “nagger” of either sex has done infinite harm. Generally (poor soul!) she (or he) is in bad health; but “nagging” has too often been adopted as a mode of asserting authority, and has passed into a mere habit. The teacher should take to heart the lesson taught by the “Christian Scientists,” and should remember that cheerfulness is not only infectious but invigorating, and that many a task which seems impossible of performance amid depressing conditions can be readily performed when a spirit of confidence is aroused.

He must be especially careful to maintain the authority of his younger teachers. In the old days of “pupil teachers” he did not always do this; he has even been known to undermine their authority by reproofs in the presence of the class.

Sound judgment, and also insight into character, are given* as other qualities most necessary for the schoolmaster.

Judgment and Insight. They are, however, more easily recommended than acquired; and yet in the years to come they will be more than ever necessary for any schoolmaster who means to justify his position as a director of other men. So long, of course, as a head teacher contents himself with the clerical duties of his post, and with the

* I am here following Mr. Bray's *School Organisation*.

conduct of two or three terminal examinations, these qualities are not very necessary. It is only on the assumption that, less engrossed in the future with the former duties, he will take a more active share than at present in teaching, in advising, and in holding conferences, that the necessity for sound judgment and for insight into character will be so great. Flachsmann, fraudulent and immoral, is the reverse of a typical schoolmaster; but one of his scholastic blunders is here worthy of mention.

Towards Flemming, Flachsmann was guilty of a thousand petty hostilities; towards Diercks, who knew the blot on his past career, he was an obsequious toady, paralysed, even in those moments when his professional spirit was honestly awake to the deficiencies of his assistant, by the knowledge of being in his power. Something remotely resembling this occurs in cases where head teacher and assistant have been on familiar terms for a long time. The young head teacher should be exceptionally careful to avoid any appearance of such collusion. Far better, for a time, the preservation of an attitude of reserve than an effusive friendliness with one or two members of the staff. Between women, the infatuations which occasionally occur are particularly to be avoided. Even effusiveness *all round* has its dangers.

Friendly relations between head and assistant teachers are, of course, not here deprecated, and there should be times, *e.g.*, social meetings, when almost all reserve appears to be broken down. But if the head teacher is to be an efficient director and critic (the last word in the true sense of "judge"), he will need to habituate himself to the occasional use of an armour of dignity.

If friction should arise between him and any member of his staff, a plan sometimes advisable is to communicate with the latter in writing, stating appreciatively the strong points, if any, of his work, but pointing out the indiscretion or inefficiency of his conduct in other respects. An acknowledgment in writing might be asked for within a few days. This

formal plan may be absurd in minor matters, but where a crisis seems preparing it is often effective in clearing the air. Most disputes are due to lack of frank speech. When the whole staff has to receive an important communication this may also be sent round in writing, and may be signed by each member as a proof that he has read it.

In the case of offences like intemperance, rare though not unknown on the staff of a school, somewhat drastic action on the part of the head teacher is usually the most merciful course. No body of managers is likely to dismiss a servant for a single offence; to report it is therefore not to ruin one's colleague; while to connive at it is to throw doubt on one's own capacity as a director of an institution.

The virtues of firmness and courage are, indeed, nowhere more necessary than in a head teacher. When he has once realised that a certain member of his staff is suited to one kind of work and unsuited to another, he should allow no weak sentiment to come between him and the course which duty dictates. True, he should still keep an open mind with regard to the assistant's ultimate place in the school; he should hold out the possibility of changes and specialisations, and should provide definite opportunities for a revision of the assistant's position. But whatever he does should be done on definite principles, and not for the purpose of conciliation or palliation.* Again, he should not be afraid of parents. Cases have been known in which head teachers have been afraid of using their right to punish children, and have compelled their assistants to bear unfair perils and obloquies.

Occasionally, the need for a still sublimer courage is called for. I refer to those occasions when a teacher has to choose

* Is there not a certain limited value for organisation purposes in the method of *drawing lots*? After obvious claims and qualifications have been adequately allowed for, and several candidates for a post (*e.g.*, a class in the school, or a head teachership) remain, would they not feel far more satisfaction in accepting the verdict of chance than that of human choice, in cases where the latter can be determined on no definite principles?

between probable ruin and the stultifying of his whole life by the denial or concealment of some or all of his convictions and ideals.

One of Max Nordau's criticisms of Ibsen was directed against the situation described in *An Enemy of Society*, that of a medical officer of health threatened with dismissal and ruin if he exposed the pollution of the municipal baths. Not a single municipality in Europe, the critic declared, would so act towards one of its officers. Anyone, however, who has any real acquaintance with municipal life in the smaller towns of England knows that the situation described by Ibsen is not only symbolically true of all men who wish to expose the pollution of national life, but is almost literally true of individual cases. Every weapon that petty malignity can devise is often employed to depreciate or to drive away any obnoxious Dr. Stockmann. Fortunately, there is enough sense of fairplay, and I may add, enough mutual jealousy, among members of public bodies, to prevent frequent dismissal, but for a teacher to be compromised in any way is dangerous; a disagreeable impression remains associated with his name though no charge may be ever subsequently preferred against him, and in these days of severe competition a candidate "above suspicion" is naturally preferred to one who is not. When one remembers that Pestalozzi and Fröbel—men who were eaten up with the zeal for serving humanity—were both accused of being "godless," one realises what lesser men have sometimes to endure. I could adduce the name of a man who, though his influence on English education is deep and ever increasing, is practically excluded from all educational work along official lines, and does not earn a postman's salary. But, curiously enough, women teachers provide us with the two most striking recent examples of the struggle between self-interest and professional duty. I refer to the cases of Miss Gould, who was accused of teaching elementary evolution to her pupils, and Miss Handford, who was dismissed

from her infants' school because, in June, 1909, she refused to obey the behest of the School Medical Officer, and exterminate the rabbits, frogs, newts, and tortoise which were employed in connection with her scheme of nature study.* Such an episode as the latter would, if placed on the English stage, be voted impossible. But Miss Handford, unfortunately, possessed "high ideals, boundless energy, and a courage almost heroic";† instead of admitting that her pets were unhygienic, she pointed out that the schoolroom was only washed three times a year, and further added to the gravity of her offence by writing to the newspaper. In short, she acted in the annoying and indiscreet way of your enthusiasts, and—she was dismissed!

None of my readers are ever likely to be in exactly the same position as Miss Handford. But the educational situation is a rapidly changing one; new problems, and with them new duties, are almost daily emerging; conflicts between conscience and self-interest are likely to arise. It is the duty of our educational administrators to remember that middle age, not early manhood or womanhood, is the time when compliance, caution, cowardice, and the other desirable qualities of human nature are to be expected, and that a youth who has them prematurely has probably little else worth having. It is the duty of the teacher who is divided between self-interest and conscience to ask whether his scruple is not a whim or an egoism: if it is a whim or an egoism, its claims may be waived. But if his duty is plain, it will probably be blended (such is human nature) with much that is egoistic, pushful, assertive; and the very weaknesses and faults of the hero or pioneer will be the things which his critic will employ against him. Siegfried was really so disagreeable a person that

* The historic document of dismissal may here be reproduced. "Resolved that the Head Mistress of St. John's Infant School, having failed to carry out the orders issued by this Committee, the Managers be instructed to obtain her resignation or to dismiss her."

† Ex-chairman of the Committee.

one is not surprised at Mime mixing a poisoned draught for his undoing, the draught of anonymous slander and whispered detraction that has probably been used against every man who has had a spark of Siegfried's courage; only at a certain distance of time or space can his real lineaments be seen; the men about him will be the last and not the first to recognise them,* so obvious will be his failings. He will sometimes even lose faith in himself, and be tempted, with his critics, to see nothing but pride or contrariety in his supposed devotion. "He casteth out devils through Beelzebub, the prince of the devils." But to admit such a thing in one's heart, or to hurl it against another's work, is the unpardonable sin of blasphemy against the Holy Ghost, the calling of white black and of black white, the deliberate denial of the supremacy of conscience. Whoso commits that sin will not need to ask why it is beyond forgiveness, for he will never forgive himself.

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It is a mistake to think that more ability is necessarily required on the part of a head than of an assistant teacher.

**Essential
Dignity of
Class Teachers,**

The two posts are becoming increasingly different from each other, and the best assistant teacher may not prove, on promotion, to be even a good head teacher, while many very good head teachers have probably been only moderate assistants. After all, the real "teacher" in our system is the assistant. Teaching skill runs largely to waste in head teachers; and I believe that some of the very best teachers refuse the idea of promotion on the ground that it would deprive them of that intimate intercourse with boys and girls in which they delight, and for the sake of which they joined the profession.

* "A prophet is not without honour, save in his own country and in his own house."

It would be quite allowable to doubt, therefore, whether any difference of salary should exist between head and assistant teachers.* Moderate organising power is really a commoner equipment than high teaching power, and if only the latter could somehow receive its proper recognition, apart from "promotion," there would seem to be something monstrous in bribing our best teachers to leave their work and become superintendents of others. But at present the wit of man has devised no better plan, and seems in no hurry to devise one.

I would only emphasise two points: (1) Every head teacher who loves teaching should retain certain weekly lessons in his own hands, or should, at least, employ his examinations extensively for the purpose of class instruction on his own part.† (2) Some means should be devised for distinguishing the really gifted class teacher from the merely average one. Particularly should the gifted class teacher be allowed to specialise in his favourite subject, though never to the extent of his being confined to that subject, or of entirely excluding other teachers from it.

The position of the assistant master or mistress who is abler than the head teacher of the school is a very difficult one, and no universal rule can be laid down.

**School
Friction.**

Sometimes the less able man takes a common-sense view of the state of affairs, and subjects his colleagues to the minimum of interference; but lack of ability is not always accompanied by common-sense, and the assistant may have to choose between professional degradation and revolt. On the whole, his best policy will be to adapt himself as far as possible to the school conditions—if these are really unalterable—and, meanwhile, to be on the search for a more congenial school. An actual conflict, such as that

* Much the same could be said with regard to the education service as a whole, and, indeed, of all services involving the factor of conscientiousness.

† In Germany this is compulsory. Dr. Prell's first discovery was that Flachsmann was not in his class during an hour assigned to him.

between Flemming and Flachsmann, is what only a very strong assistant can safely face. Besides, although youth frequently sees more clearly than age, it does not see with absolute clearness; there is nearly always something of value even in the most bigotedly held precept handed down from the past; and youth will benefit itself, and learn a wholesome lesson, by trying to employ this element of value.

Yet one is bound to sympathise deeply with any young assistant who is compelled to adapt himself to a badly drawn up scheme of work—a list of object lessons, for example, lacking in basis and coherence, or an arithmetic scheme divorced from human life and interest. But a really capable teacher can often work wonders with a poor scheme, particularly by the employment of a device mentioned above,* namely, the deliberate scattering of pertinent hints some days or weeks in advance of a lesson. I do not think that any of our school management books have explicitly dealt with this point, probably because the psychology of apperception has not been so prominent in their authors' minds as the faculty psychology, but I think there is undoubtedly one advantage in a rigid scheme of lessons, to be gone through by the teacher without deviation—he knows what is coming a few days or weeks ahead, and can therefore be sowing, in all kinds of casual ways, the seeds of apperceptive interest.

Again, however much an able teacher may have to chafe under the restrictions imposed on his free spirit, he has always compensations denied to men of narrower calibre. He has *study*; he can every month and every year be adding to his pile of intellectual treasure; he can be accumulating, too, in his note-books masses of illustrative material, reflections on child-psychology, and the like, which may, at any moment, in this period of rapid educational progress, be of immense value to the world. To say that patience and ability will

**The
Compensations
of Ability.**

* P. 156.

always obtain in the end the recognition they deserve would be unsafe; the English world is one in which flunkeys, time-servers, and conventionalists have considerable initial advantages, and there are always such standing ironies of life as sickness and misfortune dogging the footsteps of the noble as well as the ignoble; but honest work generally wins some recognition in the end, and even pioneer work will obtain "fit audience though few." Working in English schools there are men and women to whom the names of saint, hero and genius could all be applied without the smallest exaggeration; I have a dozen in my mind at this moment. If recognition should never come to them they may well comfort themselves with the reflection—if, indeed, such men and women need comfort—that Pestalozzi himself, compelled to be but a cog in a great machine, would obtain recognition no sooner than they.

But there is one kind of disappointment which, I fear, is almost inherent in our educational system (or lack of system), and is likely to embitter many a teacher and many an educationist for some years to come. It springs from the constantly changing ideals which dominate the educational world. Our nation was to be saved, during the eighties and nineties, by chemistry and physics. At the present moment it is to be saved by physical and motor training. Before twentieth century societies have accomplished many staggers from one political madness to another, the teaching of civic duty will, I predict, be found the one thing needful. I need not enlarge upon the various other oscillations of an educational opinion that persistently refuses to ask the two questions needful, "What is the purpose of education?" and "What is the nature of the human mind?" "Modern languages," "patriotism," "practical mathematics," "temperance," "phonetics," "hygiene," "domestic science," courtesy." . . . one "fad" after the other comes to upset the plans of the ablest teacher. He has prudently specialised in this subject or that; but by the time he reaches the critical

years when promotion is possible, a new subject has won the favour of the educational world. If he had only *known*!

The fundamental trouble is the lack of authoritative educational opinion. Scattered through our newer training colleges there are, I hope, educational psychologists who, in years to come, will give to each "fad" its place. Some few glimmers of unifying truth are beginning to shine out from recent researches. Centralising concepts like "apperception" and "interest" are putting to flight the hosts of verbalisms that have swarmed under the flag of "formal training." American books on education are being increasingly read; and whatever the relative merits of American and English schools, there is no doubt that American books on education are better than ours. Gradually the outlines of an educational system are appearing, and the tyranny of "fads" must, sooner or later, cease, for the status of each "fad" will have been determined. And then, I doubt not, our country will awaken from its strangely nightmare-haunted sleep; and its army of teachers will realise the difference between honourable and stable recognition and the fantastic tricks of authority which at present make the angels weep.

Many of the qualifications desirable in a head teacher are also desirable in an assistant.* The tact, for example, and the cheerfulness which the former needs in dealing with his staff are needed by the assistant in dealing with his pupils, and I propose to refer to one or two qualities which, though closely akin to "tact" and "cheerfulness," are peculiarly important for the class teacher.

For example, there is a perfect sense of justice. Temple at Rugby was "a beast, but a just beast." It is almost invariably a mistake, however great the temptation may be, to indulge in such a practice as the detention of a class because of some one unknown offender's fault; and even the merely *thoughtless*

* "Class teacher" is a better term, but it is not yet fully recognised.

poaching of a teacher or inspector upon the pupils' recreation time is to be deprecated. Punctuality generally means punctuality in commencing work; there is no reason why it should not include punctuality in ceasing work. Not that this latter virtue should be made into a fetish; the "twelve o'clock teacher" is not necessarily a model of enthusiasm and justice. But whenever the "rights" of a class are being encroached upon, the teacher should admit the fact frankly, and leave a loophole for the prevention of injustice in any individual case. Indeed, whenever he makes a serious mistake, the teacher should admit the fact to the class, or, at least, to the pupil concerned. Of course, if such mistakes are frequent, it is his duty to reform his own conduct; fundamentally, "contrition" and "confession," as the Roman Catholics say, need to be accompanied by "a firm purpose of amendment"; and a teacher who has every day to admit yesterday's errors is placing himself at a disadvantage. Still, no one is infallible, and to keep up a pretence of infallibility serves no good purpose.

The two chief types of mistake to which the teacher is liable is the mistake of fact and the mistake of judgment. He may, for example, propound to his class the very common but entirely erroneous view that the Reform Bill of 1832 gave "vote by ballot,"* and may subsequently discover his error. Or he may, all too harshly, pronounce an eager child's answer "Silly." I have committed both types of mistake in my life; I know the mortification that follows the former and the remorse that follows the latter, and the difficulty of repairing either blunder without entirely sacrificing one's *amour propre*. But the task must be done, not only for the children's sake, but for one's own. The teacher will respect himself more after he has gone through the Valley of Humiliation.

* The history of England since 1850 is known less well than the history of any previous period, despite its vast importance. If our schools would deal with it, thousands of parents who remember the events since that date would acquire an interest in their children's "history" lesson!

The class teacher should also aim at striking a happy mean between a lackadaisical attitude towards important matters and a finicking pedantry towards unimportant ones. Some teachers pay inadequate attention to details, others pay too much. Common-sense—a sense of proportion—is in the teacher's calling, as in most others, a valuable equipment. Whenever possible, he should let his class realise why he lays stress on any little detail, such as distance of the eyes from the writing paper. It is difficult to say whether more disciplinary difficulties have been caused by ignoring little details, or by unduly and arbitrarily emphasising them. Women, with their tendency to ultra-conscientiousness, need particularly to be on their guard against the second of these two attitudes.

Experimental pedagogy has also much to teach us on the topic of cheerfulness and enthusiasm. “Let a boy press down the so-called dynamometer, a machine which registers exactly the amount of pressure which the hand exerts. Let him try to use his greatest possible strength. We can still heighten it if we encourage him, if we promise him something, if we appeal to his good will. And yet the experiment shows that he can go beyond the highest point which he moves through mere effort, as soon as we ask him to look at how we do it ourselves. Seeing another press down the button gives an additional strength to his brain centres which mere good will was unable to secure.” The teacher who, by his own example, can infect a few boys with confidence, will soon find others being infected by theirs. The psychological condition (of enthusiasm) is “a combination of suggestion and imitation.”* If the teacher wishes his boys to write well in their books, he should write well on the blackboard; but the principle has a far wider application.

**Enthusiasm
and Example**

* Münsterberg, *Psychology and the Teacher*, pp. 174, 317.

CHAPTER XXIV.

Co-Education and Specialisation.

THE arguments in favour of educating boys and girls together, instead of in separate schools, seem considerably to outweigh those on the other side. Certain misunderstandings need, however, to be cleared up before either group of arguments is set forth.

The co-education of the sexes does not necessarily mean that boys and girls should be taught in exactly the same way.

Co-Education: Large portions of their education might be on different and even separate lines. All that the
Mis-
understandings. reasonable co-educationist can demand is that the two sexes should frequently engage in common work on equal terms, and that teachers of both sexes should be employed in the school.

Most decidedly, co-education does not mean that educational methods suitable for one sex should be imposed unaltered upon the other. Many women teachers object to co-education because certain boys' schools, having admitted girls within their borders, have continued the original methods unchanged, the interests of the girls being thus subordinated to those of the boys. Such a plan is not genuinely co-educational, and yet it is almost certain to be adopted if there is a considerable majority of boys in the school or a definite male tradition. The opposite danger—the subordination of boys' interests to those of girls—is also possible.

Again, some women teachers see in co-education a danger to their professional status. A co-educational school is usually placed under a master, with the result that the number of head-teacherships open to women is diminished. On the other hand, a co-educational school has, of course, a female head assistant who occupies a post scarcely less responsible than a head mistress. The salary question is also raised in an acute form by the existence of co-educational schools. Abstract justice exists nowhere in this world, and the attempt to realise it may result merely in the disappearance of the male teacher from co-educational (and, perhaps, from other) schools.

The author of *London at School* explains the alleged superiority of women teachers over men to the fact that the salaries of the former are sufficiently high to attract women of somewhat superior education, while able and well-conducted men are not offered sufficiently good inducements to attract them, in large numbers, to the teaching profession. There are many other considerations also which complicate the whole question. It is to be hoped that the existence, and possibly the future increase, of mixed schools will tend rather to the raising of women's salaries than to the relative depreciation of men's.

I pass on to the more purely educational aspects of co-education. Much of the brutality and uncouthness of the

<p>Advantages of Co-education,</p>	<p>modern boy is alleged to be traceable to his separation from girls; this charge is more particularly made against our great public schools, based on the boarding-house plan, but it is also made against our day schools. The brutality of boys is decreasing, but cases of suicide caused by it are not unknown to our public schools. Conversely, it is said that many of the most characteristic faults of the girl are due to her separation from boys, and that her affectations, her little duplicities and jealousies, her unwillingness to endure</p>
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defeat with patience, gradually die out as she breathes the co-educational atmosphere. She imbibes a higher standard of honour and he a higher standard of chivalry and humanity. Discipline is easier to maintain because public opinion in a co-educational school is powerful. The boys wish to stand well in the eyes of the girls, and *vice versâ*; the punishment of a fault is therefore feared more than it would be in another school.

It has sometimes been thought that co-education may make boys *too* gentle—may deprive them of masculinity. This, however, is not the case. Girls admire and encourage the manly virtues.

The fault of impurity, instead of being accentuated by the mixed system, is generally found to be lessened. The two sexes learn to take each other more as a matter of course; there is less underground excitement and more excitement of a natural and obvious kind; a human interest in each other's achievements takes the place of a furtive interest in forbidden things; the recognition of each other's intellectual qualities actually diverts attention from the sexual aspects of life. There is little doubt that the boy is made purer and more modest by co-education, the girl less ignorant and sentimental and consequently less liable to make a grave matrimonial mistake in life.

Intellectually there is also benefit. Girls are often more persevering, careful, and conscientious than boys, and in "fact work," language work, and colour work are also frequently their superiors. Conversely, however, they are more suggestible and less independent, and boys are better in mathematics, drawing, and possibly some other subjects. The two sexes soon learn these facts about each other, and thus acquire more truthful views of life. More particularly if there are one or two very clever girls in the class are the boys stimulated to do their best; and this is by no means an unusual circumstance, for though there is generally a large "tail-end" of very

dull girls there are frequently one or two who, if clever, are *very clever indeed*. Male egotism thus receives a very useful lesson, and female sentimentality and extravagance become seasoned with common sense as the girl learns that the boy is not necessarily any very extraordinary creature in intellect. She, on her part, acquires resource and self-reliance.

Another very important aspect of the present question is the value of a mixed staff of teachers. There is little doubt that women can teach some subjects better than men, or, if not better, in a way that is more distinctive and suggestive for boys; and, conversely, the methods of men teachers, in some subjects, are valuable for girls. Generally speaking, there is more appreciation of literature among women than among men; and women teachers who have been trained on Fröbelian methods can deal with the "romantic" aspects of nature study (which are so important in the lower classes, at least, of the primary school) in ways that few men can reach.* But drawing, arithmetic, and (less definitely) "science" proper, are taught better by men. Now, it is a sound principle that, where a teacher has a special excellence he or she should be given work to correspond; thus a good case could be made out for every boys' school to have one or two female teachers on its staff, and every girls' school one or two male teachers.

At present, however, female teachers are not usually employed in boys' schools, except for the lower standards, where their sympathetic methods are supposed to bridge over the gap between the senior and the infants' departments. In the few cases where women are placed in charge of senior boys, they are generally very successful, though, when boys pass the age of twelve, the arguments in favour of a male teacher are distinctly greater than those on the other side.

* It is only right to say that women teachers who have *not* come under Fröbelian influence are not a whit better than men.

Dr. Stanley Hall is almost the only eminent educationist of the present day who has adopted a definitely hostile attitude towards co-education. He has seen it at work in America, where almost all schools are co-educational, and he considers that during, at any rate, the years of early adolescence, when the body is rapidly changing and a sense of awkwardness and reticence is felt,* the two sexes should not intrude upon each other. To Dr. Hall, co-education at this period of life appears almost as sacrilege. Even the supposed moral advantage—that each sex will benefit from the other's moral standard—is discounted by him. "It is utterly impossible without injury to hold girls to the same standards of conduct, regularity, severe moral accountability, and strenuous mental work that boys need. The privileges and immunities of her sex are inveterate, and with these the American girl in the middle teens fairly tingles with a new-born consciousness." Similarly with the supposed refining of boys as a result of feminine influence. "Something is the matter with the boy in early teens who can be truly called 'a perfect gentleman.' That should come later, when the brute and animal element have had opportunity to work themselves off in a healthful normal way."† Professor Münsterberg makes a similar *caveat*. "It is already a social problem before us (in America) if we see that the cultural studies, which naturally appeal to girls more than to boys, become almost repulsive to boys in co-educational schools and are monopolised by the girls."‡

Probably the solution of the controversy lies, as is so often the case, in a compromise. Co-education, up to the age of eleven, seems highly desirable. But after that age the sexes should not be always together; nor should either sex be entirely under the instruction of a teacher of the opposite sex. But there should be enough of the co-educational spirit retained to ensure a sane and sensible outlook

*See pp. 12, 24. † *Youth*, pp. 288, 291. ‡ *Psychology and the Teacher*, p. 306.

upon life. Senseless romanticism must be replaced by sensible affection, and the worship of the ass's head must cease among girls. Future mothers should not have to confess, with tears, that they "do not understand boys."

Mention has been made in the preceding section of the value of specialist teaching. Most people who have any **Specialisation.** "personality" at all find themselves attracted to one subject, or one group of subjects, in particular. The pedant, indeed, feels the attraction so strongly that he loses touch with other subjects and with life as a whole; a specialist in this sense is, as Mr. Shaw says, "in the strict sense of the word an idiot," for, as the above discussions on formal training indicate, *mere* specialisation has singularly little culture-giving or character-giving power. But there is a place for specialisation, and the "Jack of all trades" is just as likely to be an "idiot" as the pure specialist. What is wanted is a specialisation that aims at keeping itself in touch with the whole world of nature and man.

Specialisation is common in secondary schools. In elementary schools a certain amount of it is not uncommon in connection with singing and drawing. A few people are said to be born with a defective musical equipment, and it would be plainly undesirable to put these in charge of a subject like singing. Conversely, there are teachers of artistic temperament who are eminently fitted for the teaching of music and drawing. Nevertheless, there are dangers in allowing excessive specialisation in these expressional subjects. The fatal thing in the curriculum of the last few years has been the divorce between the impressional and the expressional sides of school work; and therefore there seems some absurdity in having, say, elementary botany taught by one teacher and the drawing of the leaves of plants by another, or the history of England taught by one teacher and songs illustrative of English history taught by another. Indeed, we have a conflict of absurdities, and the head teacher's task is to effect a fairly satisfactory

compromise between them. He has to ensure that special ability shall exert its due influence in the school, and at the same time that the whole curriculum shall be effectively correlated.

On the whole, the class system, which carried with it the demand for "all-round teachers," has been carried to excess in elementary schools, and more specialisation is desirable. The contact of a pupil with two, three, or even more teachers cannot fail to be more broadening and stimulating than with one. Still, there are strong arguments on the other side. The class system is, from the disciplinary standpoint, the simplest and best; each teacher has a very definite sphere of responsibility, bounded by the walls of a classroom: he gets to know his boys well; by being responsible for all subjects he is better able to correlate them, and to make cross references from one to another; if he should chance to be absent, the work of only one class is dislocated; if he leaves the school, there is little or no difficulty in filling his place. If he is exceptionally able, his relationship to the class may become positively ideal, and the influence he is able to exert will probably be greater than that of any living man.

With a specialist system, on the other hand, discipline—at any rate, in the old sense—is in danger of suffering. Either the teacher migrates from one room to another, or the boys do; in either case there are moments when supervision is not possible, unless, of course, the change of lessons is so quick as to be mechanical and destructive of the spirit of enthusiastic teaching.* The specialist teacher can never know his two hundred boys so well as the class teacher can know his fifty or sixty. If he is absent, the head teacher,† or some outsider sent for the purpose, has to take his classes; but head teachers and outsiders are not always specialists in the particular subject for which he is responsible. There

* See pp. 33-4.

† Possibly all large schools should have one extra teacher assigned to it, in order to do clerical work, fill up gaps, etc.

is also a danger of a specialist laying excessive stress on his own subject and doing injustice to others.

Advocates of specialisation have, however, plausible replies to most of the above. As for "discipline," why should that be of the old-fashioned "sit-still" kind? Should not boys be allowed to chat or walk about between lessons; and if they cannot do this without disgracing the school, the mere presence of a teacher is of no real moral value: he is a discipline-keeper, not a trainer of men. As to the need for a very rapid and mechanical change of lesson, that difficulty can be got over by placing the specialist lessons immediately after the recreation interval. The specialist teacher may not know the character of all individual boys so well as the class teacher, but he will be able to discover talent better, for his more enthusiastic and stimulating methods will tend to call it forth. Moreover, the constant change of teachers will tend to prevent the formation of those fixed prejudices against an individual boy which are so fatal; the boy will "have a chance" under Mr. Smith, even though Mr. Jones has no confidence in him. Though one kind of correlation is likely to suffer by the adoption of a specialist system, there will be more continuity from year to year; if the boy in Standard VI. has forgotten all his Standard III. geography the fault will be with the specialist teacher of geography. As to the difficulty that arises when the specialist is absent, the head teacher may very well rejoice in the opportunity of taking a comprehensive survey of the subject which the specialist teaches. In cases of severe emergency, the classes can be given private study or problem work—the head teacher should have a supply of materials available for this. Again, it may be said that, though the class system works admirably when the teacher himself is admirable, it is an unfortunate system for those classes which are in the hands of inferior teachers. The advent of a fresh face, even if for only two lessons a week, would be invaluable in such a case. Lastly, the system

of specialisation may conduce to unity by making the whole staff better known to the whole school. This, however, will not be the case unless the head teacher takes care to prevent the danger above mentioned—each teacher may lay too much stress upon his own subject, to the disregard of the others.

Probably the best plan will be a combination of the class system with, especially for the upper classes, the specialist system. Each teacher should be predominantly responsible for the tone and discipline, together with the arithmetic, the reading, the practical English, and, possibly, one or two other subjects, of a class, but should migrate to two or more other classes in order to teach his favourite subject. If he has no favourite subject, he should cultivate one with all possible speed.

The responsibilities of the head teacher will, perhaps, be somewhat increased by the adoption of such a scheme. Disciplinary matters will increasingly come under his notice rather than under that of the class teacher; in fact, owing to the divided responsibility of the class teachers, he will become the centre of reference to an extent at present unknown. He will particularly have to safeguard the unity and balance of the curriculum. At periods in the history of the school he may even have to effect a revolution, and revert *in toto* to the class system while he and his staff are arranging for some fundamental modification in the arrangements for specialisation. There should, in fact, be occasional fluid or experimental periods in the organisation of every school, during which the powers of new teachers, or of old teachers trying new subjects, may be put to the test. To adhere to the opinion that “so-and-so cannot teach arithmetic,” or “cannot teach an upper class,” merely on the basis of his previous incapacity, is far too common. Men often develop extraordinarily between twenty and thirty, and a teacher who is incapable of a certain task at twenty-four may do it excellently six years later, especially if there is a

motive for rising to the occasion, such as the existence of a growing family at home. Again, although a system of specialisation undoubtedly broadens the outlook of the scholars by bringing them in contact with several teachers, it may, when carried to excess, positively narrow the outlook of the teachers themselves by depriving them of variety in their work.

Supposing, however, that the specialisation method is out of the question, the head teacher should do his best to obviate the disadvantages of the class system. It is particularly dangerous when it is carried to its extreme form, and when the teacher is allowed to "take his boys up with him" from one year to another. This plan is an easy one from the standpoint of organisation, but it deprives the boys of the enormous advantage of coming in contact with different types of teachers, and this contact is educationally as important as anything that the school can provide. Some teachers are mechanical, some are brilliant; it is surely better that the influence of these virtues (for both may be virtues) should be scattered over the school than concentrated on a few boys.



CHAPTER XXV.

Classes and Classification.

A WRITER on the above topics has the possibility of two very diverse courses before him.

He is perfectly aware that our present methods of classification will have to be enormously modified—will probably be abolished altogether—in the years to come, and that a new system, based on anthropometrical records, may take their place.

**New and Old
Methods of
Classification.**

He is also aware that to treat the subject from this last standpoint would be to condemn his book as visionary and unpractical, and that what teachers are most interested in is the application of principles of classification to schools examined by means of papers in arithmetic, composition, and other class-room subjects.

On the horns of this dilemma—desiring to be modern and scientific, and desiring also to deal with present-day conditions—a writer's only chance would appear to be to attempt both. Accordingly, after giving a brief account* of what will quite likely be the methods of classification in twenty or fifty years' time, so that the reader may have a mind prepared for anything that may happen, either on a small or on a large scale, I propose to revert to our present methods and consider them.

* I follow largely a lecture by Professor Adams, reported in the June number of *The Educational Times*, 1903.

Apart from age and general ability, children (like adults) can be classified in quite a number of ways; but for educational purposes the best classification is as *motor* and *sensory*. The two terms are not of the best, because everyone is more or less motor and more or less sensory; but the predominantly motor child is one who eagerly responds to outside influence, learns quickly, and is somewhat lacking in perseverance, while the predominantly sensory child is slower in response, more thoughtful, and therefore, at first, more irresolute, but is more persistent in carrying out his designs, once these are formed.

**Motor and
Sensory
Children.**

Now, it is quite possible that future classifications will be partly or mainly based on this distinction between children.* Some classes, or, more probably, *schools*, may be formed in which an education suitable for the peculiar excellences and defects of motor children will be given; other classes, or schools, for sensory children; and others again for children in whom the extremes are not well marked. This, I say, is quite possible, though no one can predict the exact form which such arrangements will take. Even if the educationists of the future should not adopt this drastic method, there is no doubt whatever that school records of motor and sensory children will be kept, and that considerable modifications of the general curriculum will be made to meet special cases. In particular, the needs of the "motor child"—who has come off very badly under our present system, being condemned as "fidgetty," "inattentive," etc.—will be considered; though I sometimes think that the thoughtful sensory child has come off almost as badly, and that the only child who has been at all fairly considered is the "average" one.

* See, for one instance of a fluid classification, capable of being developed in the above direction, pp. 323-324.

Again, it is quite possible that future classifications (or, at any rate, future cross-classifications for specific purposes) may be based on the "predominant sense" of the child. Why should "visiles" be taught in just the same way as "audiles," or these in just the same way as "tactiles" and "motiles"? True, there are only a few children who are very predominantly "visile" or "audile," and large classes of them would scarcely be possible in a single school; but, by a reorganisation of schools, the thing would be quite possible, though it might not be altogether advisable. Certain it is that the child's "predominant sense" will have to be taken into some consideration in years to come, especially, perhaps, in the teaching of such subjects as reading and spelling.

**The Child's
Predominant
Sense.**

Other differences are between children whose memory is predominantly verbal or arbitrary and those whose memory is more rational; again, between those whose memory is marked by rapidity of acquisition and those in which it is marked by great retentiveness;* again, between those whose wills show the same differences as their memory, namely, rapidity of choice and tenacity of purpose; and lastly, between those whose imagination is of the playful, fanciful kind, and those in whom it is more distinctly patient, purposive, and scientific.† Probably, many of those differences are essentially of the same nature, for "memory," "will," and "imagination" are not separate faculties; but whether this be so or not, the education of the future will probably pay some definite attention to them.

Let me add that the fundamental differences of mental structure will ultimately have to be taken into account by other people, as well as by teachers. Professor Münsterberg,

* Perhaps this classification partly corresponds to the distinction between motor and sensory children.

† See also pp. 203-204 for differences of "observation" type.

in his *Psychology and Crime*, shows that many witnesses in the courts are essentially unreliable, and that this unreliability can be discovered quite easily, for example, by showing them two colours, a blue and a grey, and asking them which is the lighter. In point of fact, the grey is considerably the lighter of the two, yet a considerable number of witnesses are so "suggestible" that they vote in favour of the blue. "They evidently do not judge at all from the optical impression, but entirely from their conception of gray as darkness. . . . A little experiment such as this . . . can pick out for us those minds which are probably unfit to report whether an action has been performed in their presence or not. Whatever they expect to see they do see;* and if the attention is turned in one direction, they are blind, and deaf, and idiotic in the other." Probably the difference between people with "fixed" ideas and people with "fluid" ideas is the most deeply rooted of all differences. I suppose it corresponds to the difference between "sensory" and "motor," and to some of the other differences above mentioned.

Now, let us turn to school classification as we know it.

The first remark is that most of our school classes are too large, but that a policy of merely cutting their

Size of Classes. numbers down to a maximum that must not be exceeded is not the inevitable solution.

One could quite plausibly maintain, as I shall show, that some classes are, on educational grounds, too *small*.

Still, the first statement generally holds good. I have known, in years gone by, of teachers who, being able to control large numbers of boys with ease, were frequently given classes of a hundred. Many of the finer and subtler results of teaching and training must necessarily be missing under such conditions, though, provided the attainments of the scholars are fairly uniform, wonderful

* See in connection with drawing, p. 105.

things have been accomplished by exceptional teachers, even with classes of this size.

The factor commonly ignored in discussions of this question is that public speakers frequently find that they can speak more successfully before a large than before a small audience; the relationship, being less personal, is less embarrassing; a large amount of vigour and feeling can be put into the words addressed to a crowd, while shamefacedness and hesitation would be experienced if the same words were addressed to a very small group. There are such things as "sympathy of numbers" and *esprit de corps*, and men who are fearless in a lecture room may be nervous around the table of a committee room. For certain purposes, therefore, a large class is an advantage; serious topics of general interest can be dealt with more impressively than when the class is small. Broadly, it may be said that when the teacher passes into the preacher, lecturer, or lantern manipulator—a quite legitimate and necessary transition at times—he can address a larger audience than when he has to revise, supplement, test, and correct the work of his pupils. "Impression" is possible with a large class, the control and improvement of "expression" demands smaller numbers.

A large class, however, "takes a good deal out" of a teacher; especially if the teacher be gifted and enthusiastic, there is a temptation, felt not only by his chief but by himself, to let himself undertake, in connection with his favourite subjects at least, the control of, say, a hundred boys. Here comes in an important principle, which has not yet been thoroughly studied.

If to address a large number of people is, in some respects, an advantage, what is the upper limit of that number? Is it the limit of audibility? Most certainly not. A speaker may be perfectly audible and yet be so far away as to be emotionally ineffective. It is said that at some

of the late Mr. Spurgeon's enormous evangelistic meetings a distinct "zone of interest" could be observed in the audience, all persons beyond the zone, though able to hear, feeling quite unmoved. In Wesley's and other evangelistic campaigns, the people who would fall down in convulsions were observed to be mainly those in the neighbourhood of the preacher, and particularly those in front of him.

A speaker's relationship to a very small audience of persons, and also to those members of a numerous audience who stand outside his zone of influence, is thus apparently an unemotional one; with some intermediate number (thirty, eighty, a hundred, five hundred?) his relationship is warm, reciprocal, exciting. Something which we may call "personal magnetism" here plays an important part; the speaker or teacher is in *rapport* with his auditors. Now, if this relationship is very frequently assumed, there is some danger of the teacher wearing himself out. Occasions there should be for this intimate *rapport*; they are among the most valuable that can occur; but a line should be drawn. A somewhat similar danger exists with infants' schools; the dramatic methods there adopted are extremely exhausting.

It was said above that large classes are possible with many "impressional" subjects (*expressional* on the teacher's side, of course), but that when the pupils are engaged in *expressional* work they must be grouped in smaller numbers.*

Expressional subjects, like music, provided the attainments of the pupils are level, can, however, be taught to a large class; and when, in geography and other subjects, "heuristic" or "research" methods* are employed involving

* The same remark applies to "prep.," which, indeed, should increasingly take a heuristic form. Mr. Bray points out (*School Organisation*) that in America a central hall is often used for private study; might not our halls, equipped with dictionaries, atlases, etc., be used to a limited extent in the same way?

private study, reference to dictionaries and encyclopædias, etc., it may be quite possible for our teacher to be in charge, for the time, of large numbers of children, perhaps of two or more classes combined. But, of course, the teacher is not a "teacher" in such circumstances; he is merely an officer in charge, and if the boys are trustworthy there should be little need of him; moreover, heuristic methods of a literary kind presuppose smaller classes at some other time in the week.

Other variations may be rendered necessary by the size and shape of the class-rooms, by the abilities of the children and the teacher, by the number of grades within the class, and, lastly, by the position of the class in the school. An upper class demands of the teacher much time for preparation of lessons and correction of exercises; a very low class, starting on unfamiliar subjects, like reading, demands much individual attention for each scholar; thus, neither at the upper nor at the lower end of the school are large classes in the majority of subjects desirable. They should occur, if at all, towards the middle.

One difficulty of constant occurrence is that the first class of a senior school may become depleted towards the end of the year by children leaving; consequently, the head teacher is tempted to make it exceptionally large at the beginning of the year by combining two standards. This is an unfortunate policy; the boys about to leave deserve a class to themselves, and much personal contact, on a friendly basis, with a teacher; they are no longer boys, but adolescents, and a hundred questions relative to the future employment of their time should be frankly discussed with them. If, however, they are working in the same class with boys a year younger than themselves, such personal contact with a teacher will be impossible; nay, the teacher will probably feel a closer interest in the younger boys,

**The
First Class.**

who are to stay with him for a year and do him credit or discredit at the examinations, than in the older boys, who may be leaving in a few weeks.

If this unhappy combination of twelve-year-olds with thirteen-year-olds is absolutely inevitable, the head teacher should endeavour to diminish its evils. He may make himself partly responsible for the boys about to leave school; interesting "heuristic" work, opening up new vistas to these boys and stimulating their initiative and their sense of power, may be prescribed, *and carefully examined*;* lastly, some monitorial system may employ the services of these boys, and give them a foretaste of adolescent and adult responsibilities. One is half inclined to suggest that every boy should be a monitor for the last six months of his school career, and that in this capacity he should constantly come in contact with the head teacher and staff, and be treated as no longer a boy. He should, for example, sometimes be present when the staff are conversing among themselves, and thus acquire some notion of what conversational, as distinct from academic, English is.

In the lower classes of a school an opposite difficulty occurs to the one just discussed, new admissions throughout the year dislocating the work.†

The remedy is simple in theory, but often difficult to apply in practice; promote the most competent children to another class, and thus leave room for the new-comers. Promotion need not take place exclusively at one moment in the year; they may occur two or more times if necessary. Again, very considerable modifications in the "standard" requirements can be made by the head teacher, if they are necessary. It is quite commonly said that "such and such

**New
Admissions.**

* I italicise these words because heuristic methods and private study are open to abuse.

† Mr. Bray (*School Organisation*) points out that in Berlin and the U.S.A. admission is sometimes limited to two definite times in the year.

children are quite unfit to be placed in Standard II": the answer is that there is no need to recognise "Standard II." at all; let the teacher attempt what the children can assimilate, and he will have done his duty. At the same time, one must admit that, though freedom of classification has been nominally conceded, this freedom meets a severe check just at the point of contact between the infants' and the senior departments; promotion is here by age, not by attainment.

These examples may be enough to indicate that there is no fixed rule as to the ideal size of classes. This truth has been obscured owing to the fact that in most schools the separate class system reigns supreme, one teacher being tied to one class throughout a whole year, rearrangements being only made, perhaps, for singing. But there is a growing feeling that modifications of the separate class system are desirable, and thus, in time to come, a teacher may, for one lesson, be in charge of ten or twenty boys and in the next of a hundred.

A remark should be made as to the small country school* under the control of one teacher. The difficulties which such a teacher has to face would, at first sight, seem insuperable; yet there is little doubt that such a school has one advantage—it throws the pupils from time to time on their own resources. While the teacher is teaching number to the seven- and eight-year-olds, the nine-, ten-, eleven-, and twelve-year-olds have to be doing something. Now, childhood has a far greater objection to listening to a dull oral lesson on adverbs than to "doing something"; consequently the country teacher, provided she is fairly well supplied with school books and other materials, is frequently

* In America, and in our south-western counties, vehicles are used to bring children to central schools, so that the disadvantages of very small schools are removed.

able to achieve solid educational success. Most important, however, is the possession by such a teacher of powers of exposition and stimulus. If she can make her pupils realise, in the few oral lessons, the inherent interest of most school subjects, her difficulties will be largely over; her pupils will work, and will enjoy working.

A passing reference should here be made to the undoubted, though humble, success of Lancaster's monitorial system, by which "five hundred children may spell at the same time" and "one master (often a lad from fourteen to eighteen years of age) can be rendered competent in the government of a school containing from 200 to 1000 scholars."* The modern school so tends to become a series of isolated classes that the few advantages of mass instruction—or, at any rate, of mass supervision—tend to be forgotten altogether.

The question of classification is closely connected with that of school examinations, the head teacher usually classifying on the basis of the marks won by the boys. The new science of statistics has here considerable importance.

Suppose one class of forty-eight boys, on being examined in arithmetic, showed the following results (maximum mark=10):

(Class I.)—

10 marks 2 boys.

9 " 2 "

8 " 3 "

7 " 5 "

6 " 9 "

5 marks 11 boys.

4 " 7 "

3 " 6 "

2 " 2 "

1 " 1 "

0 " 0 "

* Some day the biographies of pioneer workers like Lancaster will have a prominent place in our systems of school instruction. All teachers should read Salmon's *Joseph Lancaster* (Longman's, 1/6), and similar works. We teachers feel surprisingly little pride in the men and women of our profession who have won laurels. The history of education in the nineteenth century has yet to be written, and there seems no immediate probability of its being written by a teacher. It lies buried in ten thousand log-books.

And another class of forty-eight boys the following:

(Class II.)—

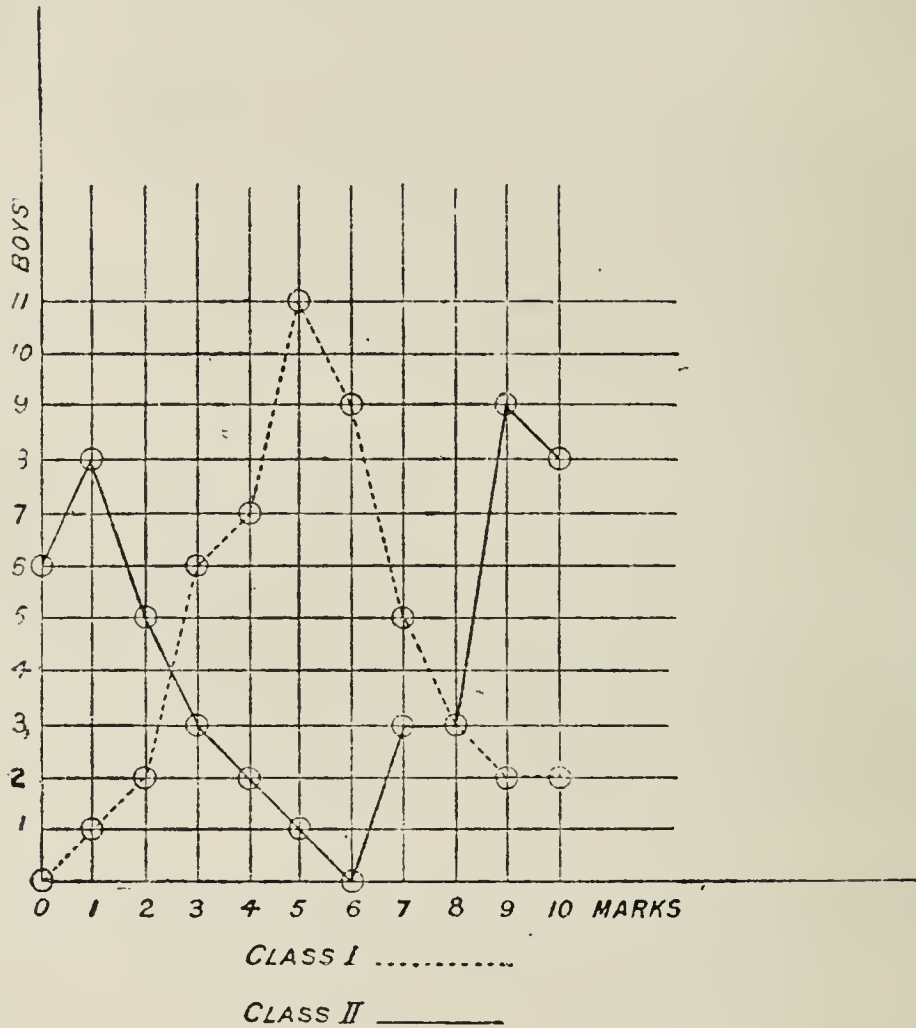
10 marks 8 boys.				5 marks 1 boy.			
9	„	9	„	4	„	2	boys.
8	„	3	„	3	„	3	„
7	„	3	„	2	„	5	„
6	„	0	„	1	„	8	„
				0	„	6	„

The average mark is much the same in the two cases (about 5). The results in the two classes are therefore—equally satisfactory?

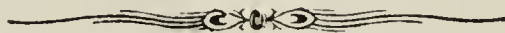
For the two class teachers perhaps they are. But the results carry a definite message to the head teacher. *There is something wrong with Class II. Those forty-eight boys ought not to be together; they do not form one natural class, but two; they consist of very good boys and very weak boys, and of very few medium boys.* Class I., on the other hand, is a much more satisfactory class, with some clever boys, a large number of medium boys, and a few weak boys.

Reference was made on p. 426 of *The Primary Curriculum* to the “normal curve” of Galton. If we plotted the above statistics, we should obtain a “normal curve” in the first case, and not in the second. A “normal curve” has the shape of a regular ripple on the surface of a lake, and its meaning for the statistician is perfectly plain; when he finds that his statistics yield him this curve, he has confidence that they deal with a natural *group*. When he does not obtain the “normal curve,” but a completely irregular one, he is nonplussed; while, if he gets a regular curve that is hollow in the middle, he suspects that he is dealing, not with one natural group, but with two. The statistics of the second case (above) clearly indicate that the classification of the school is defective. The curve appears on the next page.

We shall come to the "normal curve" again in connection with school examinations. Here I would emphasise the fact that a true "class" should show, roughly at least,



the curve of ability, indicated by the dotted curve above, and that, if it does not, there is something wrong with the classification, though the wrongness may not be the fault either of head teacher or of class teacher, but of structural or other difficulties, which compel him to group unsuitable children together.



CHAPTER XXVI.

The Terminal Examinations.*

To anyone who is intimately acquainted with a large number of elementary schools, nothing is more astonishing than the varying standards adopted at the terminal examinations. Unquestionably these examinations are often too easy; and the reason for this is not far to seek. The examinations are, in the first place, based on a *term's* work, and rarely take account of preceding terms or preceding years; this absence of systematic revision is one of the chief weaknesses of the elementary school. Secondly, the questions set appeal too exclusively to the memory, and inadequately to the intelligence.† The result is that, in the vast majority of schools every child obtains between fifty and a hundred per cent. of the possible marks, and frequently a pupil will obtain ninety per cent. in almost every subject. When sent in for a competitive examination, however, such as that for Junior Council Scholarships in London, the pupil may fail even to approach the requisite standard; and perhaps even the head teacher, when assessing the pupil's ability orally, may describe the ninety per cent. prodigy as only "very fair" or "fair." Clearly, then, there is something wrong with our terminal examinations.

The explanation is easy. External examinations of schools by the Board of Education are no longer a part of our educational system; the professional success of assistant

* Possibly short examinations scattered throughout the year would be hygienically better than "terminal examinations."

† This sounds like the "faculty doctrine." Needless to say, the "faculty" terminology is useful at times, though the doctrine is misleading. See for "intelligence" or "reasoning," pp. 240-249.

teachers depends no longer upon results assessed by an itinerant inspector who can be cursed or blessed from a distance, but by a head master in intimate contact with the staff of the school, and therefore sensitive to its feelings. An unfair, an over-severe examination would awaken keen personal resentment, not only on the part of the victim, but of his colleagues, whose turn might come next year. Even an examination involving revision of back work would be open to some objection, as the results so obtained would be due only partially to the work of the present teacher of the class. Thus the temptation to set a limited and conventional type of examination, and to assess the papers favourably, is very strong.

Some head teachers, it is true, adopt a high standard of work, and speak their minds fairly and freely in their annual reports. It is very doubtful, however, whether many young head teachers, however capable, would venture on this course unless confident of strong support from the local authority and its officials, while the latter, during their brief visits, are sometimes unable to obtain an acquaintance with all the details of the work, though they are able to form a judgment upon the tone and spirit of a school.

Several remedies, partial or complete, present themselves. Some are counsels of perfection only, and are not likely to be realised for many years to come.

Remedies.

Infalible and perfectly efficient inspectors, with adequate time to inspect a school, would be one remedy. Probably the German plan of a three weeks' visit once in several years would be more satisfactory than the present shorter visits once a year. Another remedy is to select head teachers solely on the ground of high intellectual power and marked strength and beauty of character. No weak sentiment in favour of "length of service," and no prejudice in favour of "academic qualifications," should weigh against the selection of strong men

and women. Unfortunately, however, the routine of selection needs to be itself almost infallible if this principle is to be obeyed; and a further difficulty presents itself in the fact that "strong men and women" have generally been guilty at some time or other in their lives of "friction against their environment,"* a fact which does not always add to their chances of promotion. Englishmen are among the "fairest" in the world, but in the present chaos of educational principles the difficulty of judging between candidates for promotion is enormous.

Putting aside, then, these heroic schemes (though hoping for their gradual realisation), we seemed forced to the plan of an external examination destined to test the general intelligence of the upper standards in all schools. The present system of examinations by the head teacher would, of course, continue, and his terminal "marks" would be regarded with all becoming reverence, but if his "ninety per cent." prodigies failed year after year in the competitive examination, it would be the duty of the local education authority to call for an explanation.

The Junior Council Scholarship Examination in London comes close up to the kind of test here suggested, provided its form be not allowed to ossify and a constant stream of suggestion and criticism be allowed to play about it; an excellent test of the intellectual level of a school might be supplied by the marks—not merely the successes, which must necessarily be few in any one school—obtained by the pupils in this examination. With perhaps a very slight extension of its scope—by an interpretation of "arithmetic" to include mensuration, and of "composition" to include sketching from memory—the examination might be extended to all pupils in the upper standards of our English schools.

Such a system, efficiently worked, would do much to decide whether the terminal examinations of a school were

* See p. 13.

adequate tests of progress. The question of the improvement of those examinations still remains.

One most necessary reform seems to be a greater stress on "revision." The teacher should be regarded as responsible

not only for the current term's work, but
Revision. for all preceding terms, and at least a third of the questions at the examination should deal with the work of those terms. The teacher would then feel that the new material need not be mastered precipitately; and that by maintaining the work of his predecessor at a high level, he would be able to gain reasonable credit for himself. To a young teacher this plan would be an especial boon, relieving him from a part of his worry; while the preservation of educational continuity from standard to standard, together with the revision of material by a succession of different teachers in, of course, different ways, would add enormously to the permanence of the instruction. It is impossible to say how much efficiency is lost by our present system, with its sudden break in the curriculum every twelve months and the prescription of brand new work; but the actual loss must be enormous. How few children in Standard IV. can "define a peninsula," how few in Standard VI. can "give an account of King Alfred"!

While on this subject of revision, I would refer to the great loss of school effectiveness that is bound to spring from the destruction of the terminal examination papers. The rules of the London County Council prescribe that these papers should be preserved for at least twelve months after the end of the educational year. Even this very moderate requirement causes difficulty in some schools which have but little cupboard room; and yet a very good case could be made out for the preservation of the papers for at least six years. How effective it would be if, during the last few months of a boy's school career, he could see the record of his gradual progress or declension during the seven

past years of his life; and how well an able and sympathetic head teacher could employ this record in urging the importance of the next seven years! At any rate, the question of continuity of work from standard to standard is one that is singularly neglected at present.

Another very necessary reform is the drawing of a distinction between questions set for the benefit of dull and average

**Thought-
Compelling
Questions.**

pupils and questions of a more thought-compelling kind. It is quite right to give several questions involving description or narration—memory and elementary powers of composition will enable the pupil to win marks on such questions; but several questions of a higher type should be prescribed in all the upper classes, questions involving the putting of facts together, especially facts from different spheres of thought. Why did not James II., on abdicating the throne, fly to the Cape or to Australia or to America? Had the monasteries been suppressed at the time of Wolsey's death? Scores of questions, some of them none the worse for verging on the absurd, may be devised which will settle at once the mental capacity of a pupil, and will give the more capable a chance of distinguishing themselves. Perhaps the very best kind of question is that which involves research, but there are some difficulties in organising *an examination* on this basis, owing to the limited time available and the large number of reference books, dictionaries, atlases, etc., required. If, however, the children are given a few days' notice of a question, there would be no difficulty. Certainly, research questions should play an important part in the school system, and a simple form of them is possibly very desirable at examinations. Thus, several quotations from chroniclers or travellers may be set and the pupils be directed to date or locate roughly the situations described.*

* For other hints on "research" questions see Vol. II., pp. 101, 117, and *passim*.

Another type of question should be occasionally employed. When there are specialist teachers on the staff it is clearly absurd for the head teacher to be entirely responsible either for the syllabus from which they work or for the examinations based on it. Some share, large or small according to the amount of mastery of the subject possessed by the assistant, should be deputed to the latter. The head teacher might, for example, prescribe several questions of the conventional type (based on memory work) and ask the assistant to prescribe several of the "research" type which would bring out the "intelligence" of his class or do credit to the tasks on which they had been engaged.

These suggestions—more revision for the benefit of the slow child, and stiffer questions for the benefit of the sharp child—are likely to result in the appearance on the scene of the "normal curve" already discussed. At present this curve rarely results from the examination statistics of a class. In a subject like history, for example, some such results as the following are frequent:—

The "Normal Curve" Again.

(Class I.)	10	marks	12 boys.
	9	„	12 „
	8	„	11 „
	7	„	6 „
	6	„	5 „
	5	„	1 „
	4	„	1 „
	3, 2, 1, 0	„	0 „

or as the following:—

(Class II.)	10	marks	5 boys.
	9	„	12 „
	8	„	13 „
	7	„	9 „
	6	„	7 „
	5	„	2 „
	4, 3, 2, 1, 0	„	0 „

What are we to say of the above results?

Of course we must make allowances for occasional abnormalities in all classes, but, taking the above results, two reflections suggest themselves.

First, no children get less than four marks out of ten in history, whereas, in arithmetic, probably several children would do so. Now, why should an examination in history be permanently easier than one in arithmetic; or, conversely, why should an examination in arithmetic be permanently harder than one in history? Should we not either make the arithmetic easier or the history harder? Or, perhaps, a better question to ask would be, Why is our standard of marking so much more lenient in the case of history than in the case of arithmetic? There is something wrong with our present system, and that something I have indicated—our history is not “problematic” enough to differentiate the very clever child from the very dull child, consequently the dull child, answering easy mechanical questions, can score a large percentage of marks right away.

Now compare Class I. with Class II., and let us again assume that the figures are representative, and not exceptional ones. Class II. is evidently in a more normal state than Class I.; its statistics will give us a “normal curve” (note the large number of “average boys,” who get 9, 8, or 7 marks), whereas the statistics of Class I. will not give us a “normal curve” at all, but one that slopes from one side only. *The system of examination in Class I. is decidedly faulty; it does not pick out the clever boys and the dull boys from the medium boys; it is too easy.* The system of examination in Class II. is satisfactory in that it picks out clever, medium and dull boys, though it is unsatisfactory in that it calls a dull boy a medium one (he gets six marks out of ten); while with Class I. there is an actual distortion of the photograph; a new factor has been introduced over and above the natural intelligence of the boys (which a normal curve would reveal); that factor is *a wrong kind of test.* The

clever boys have no chance to stand out from the mediocrities at all.*

Spelling is sometimes tested by lists of difficult words, more commonly by a "piece of dictation." Both methods have value, but the value is considerably over-rated. "What is the test of the effective teaching of spelling? Nothing more nor less than the infrequency with which mis-spelled words appear in composition work, or other exercises, where the pupil *concentrates upon content*."† So long as the boy is thinking about the spelling, he is not being properly tested in spelling (except, of course, in the very early stages, where "One thing at a time" is a good rule); consequently, in the upper classes, the results of the other tests should be supplemented by the results of the composition test, and, perhaps, ultimately be displaced by them.

**Spelling,
Writing, and
Reading.**

Writing is fairly assessed in the lower standards—where it is being learnt; in the upper standards, however, its assessment becomes usually misleading because actual *progress* in the subject ceases, and thus marks do not indicate a new year's work. A whole class may score marks varying between 8 and 10. Now, any boy who has made no actual progress in writing during the year should logically obtain no marks at all, however beautifully he may write! This, however, would seem unjust to many teachers, and they accordingly over-mark him enormously for this subject, the boy thus living on the capital which he accumulated years before.

One doubts whether, except in competitive examinations which avowedly test the results of a whole school course, the usual methods of marking should be followed. Possibly subjects should, for examination purposes, be divided into two kinds; those in which progress is to be expected of all pupils, and those in which it is not. Marks for writing would then

* The same thing may result if marks for "neatness" are added to the marks for arithmetic, etc.

† Bagley's *Schoolroom Management*, p. 240.

only enter into the year's results when definite and substantial progress or definite retrogression is noticed, the preceding year's results being the basis of comparison. Thus if A obtains 7 marks this year against 6 marks last year, he is credited with one mark for this year's total; if however he falls to 5, one mark is subtracted from his total. This plan would be preferable to the present method of inflation, which prevails with all the mechanical subjects of the curriculum.

Need I add that *reading* is enormously over-marked; the cause being partly the one already discussed in connection with writing, but also partly the low standard which is taken in this subject? Though in our lower classes reading is taught creditably and often brilliantly, the same rate of progress is not maintained in the upper part of the school. In the case of writing, such a maintenance would be absurd to expect, but it is not so in the case of reading; a hundred problems of style, intonation, etc., await the teacher of the upper classes. But usually, provided a boy's reading is fairly clear and correct, even if it is lacking in vigour and grace, nine or ten marks are assigned. Yet everyone must realise that really good reading is almost unknown in England. Whenever a clergyman or layman, in church or chapel, reads the Bible impressively, he creates a positive sensation. A good average reader deserves perhaps the mark 7 when he has carefully prepared the passage he has to read, the mark 4 when he has not prepared it, and the mark 2 when, for any reason, such as ill-health or fatigue, he is more than usually incoherent. (Maximum=10.)

Subjects like drawing and needlework experience much the same fate as writing and reading.

This last theme suggests a kindred one—the entire neglect of an individual *vivâ-voce* examination in our schools.* No

* With regard to oral examining in general, one word of caution is necessary. Quick answers in *mechanical work* are desirable, but not necessarily to all questions. As Mr. Winch has pointed out, it is the intelligent child who will hesitate to answer quickly the question once propounded by a wiseacre, "What colour is the grass in Ireland?" Sentimental Tommy's failure at an examination is also worthy of being remembered.

scheme of teaching English is complete without this. Great care would be necessary in conducting it; several distinct themes should be propounded to each child, and he should be catechised thoroughly on them, his English, his readiness of wit, and his "manners"—as well, of course, as his knowledge—being all assessed.* If the trial proves so embarrassing to a nervous child as to involve a breakdown, he may be allowed to give his answers, there and then, on paper, and thus to obtain a certain number of consolation marks; but, after all, a *vivâ-voce* test comes so near to the tests which the outer world demands and applies that it should not be substantially paltered with. Each class teacher would, of course, be constantly preparing his pupils for the *vivâ-voce* by rehearsals, sometimes formal, more commonly informal; the "oral composition" lesson would suddenly appear significant from the examination standpoint; "manners and morals"—the propaganda of the National Guild of Courtesy—would become real and practical concerns; in short, new elements of bone and muscle would be put into our somewhat flabby modern methods. Boys would have to "buck up."

Is it not, indeed, surprising that, in view of the enormous importance of *habit*,† our schools give no tests in it? I do not here refer to the "habits" on which "faculty psychologists" lay stress; there is much doubt whether we should speak at all of "habits of observation," "habits of perseverance," etc.; these processes are more than habits. I refer to such things as cleaning the teeth, brushing the hair, holding the body well, lifting the feet in walking, and speaking clearly. Almost equally important is the negative side of the question, the prevention of bad or ridiculous habits. I cannot but believe that we shall, sooner or later, systematise our treat-

* An "emergency book" would provide excellent tests, and an intelligent head teacher who set himself to collect matter would soon have a novel and valuable emergency book of his own.

† See Chapter XIV.

ment of this subject, and tabulate and test the habits of our scholars.

I conclude this discussion of school examinations with a quotation from an American writer, who points out that, with all our emphasis on "results," we have paid no systematic attention to certain results which are more easily assessed than any others. "Habits are essential to all who are to live a social life among other civilised men and women. There is nothing indefinite or intangible about this requirement. The necessary habits can be labelled and enumerated, and their formation during childhood can be prosecuted systematically and in graded steps, so that, at the end of each year, each month, each week even, the teacher may test, with reasonable accuracy, his work in this respect."*

But may there not be some subjects so important, subjects that demand such qualities of personal zeal, conviction, and tact, that any "examination" is sacrilege? I think there are.

* Bagley's *Classroom Management* 226.

CHAPTER XXVII.

The Promotion of Scholars.

WE are now led naturally to the question of promotion.

Under the *régime* which prevailed during the Seventies and Eighties in England, children were classified and promoted according to age, provided they were successful in passing in two out of the three R's—reading, writing (with spelling) and arithmetic. A method of promotion by age still prevails at one point in our system, namely, at the transition from the infants' to the senior school.

Though in the Nineties “freedom of classification” was given to head teachers, and the more galling pressure of the old system has consequently now ceased to be felt, the influence of that system is still extraordinarily strong, more particularly with regard to promotion, which, in almost all schools, continues to be annual. Another cause which prevents promotion from being always exactly adapted to the best interests of the children is found in the exigencies of architectural arrangements; class-rooms are not elastic, they can only contain a certain maximum number of children; consequently many children who would benefit by promotion have to remain where they are because of there being accommodation for them in the class above, or, perhaps, no children in the class below who could be promoted to take their places, and thus readjust the balance. Again,

there are various temporary circumstances which may prevent proper arrangements for promotion from being carried out, with the result that a boy may find himself in a class too advanced or not advanced enough for him.

Apart from such disturbing factors, the question arises how far the old "standards" represent fair grades of progress. For the clever and for the backward child they were, of course, not intended, except in the sense that these exceptional children were expected to cancel each other. The "standards" were intended for "average children." How far do they realise this intention?

The answer is quite clear. The "standards" are apparently too high. "In London Provided Schools (1904) . . .

**Detention of
Scholars.**

there were 27 per cent. of the scholars in the normal stage, 7 per cent. above the normal, and about 65 per cent. below it."*

I have little doubt in my own mind that the exaggerated stress on academic arithmetic (as distinguished from practical and useful arithmetic) is mainly responsible for this considerable failure on the part of children to attain the level expected of them. But, whatever the cause, head teachers should be very chary of retaining pupils too long in the same class, however low their attainments. Sometimes big boys of thirteen are retained in Standards III. or IV. It is the best possible way to make hooligans. Such youths, with self-respect undermined by their being ranked with little boys, almost invariable develop rowdy habits—the only way of asserting their depressed personalities; and, meanwhile, they are wholly deprived of the stimulus of higher instruction and of the companionship of intelligent youths of their own age.

Something better must be done with these youths; even if they would hopelessly fail to "get their sums right" in an upper class, they should pass some time, at least,

* Bray, *School Organisation*.

among their equals in age. Better that their "results" should not be included among those of normal boys than a policy of degradation. The old-fashioned Sunday School method of punishing a "troublesome boy" was to place him in a lower class; a far better way would have been to place him in a higher class, where his egoism would be checked (rather than artificially encouraged, as in the other case) by the presence of associates older than himself. There is a hint here for the primary school, and it is of especial importance in connection with boys soon to leave.* To pass direct from Standard III. or IV. into the outer world, having never breathed for a moment the higher moral and intellectual atmosphere of the first class, is to be handicapped for life. At the very worst, the youth should be allowed a migration to that class on certain occasions, such as those when stimulating oral lessons are in progress.

But the main problem—hitherto scarcely grappled with at all in our elementary schools—is that a boy may be fully worthy of promotion in one subject, and not worthy of it in another. If he is graded according to his weakest subject, he will not only have to "mark time" in his strongest (with consequent loss of interest and, perhaps, of self-respect, and with temptations to idleness and mischief), but he will, perhaps, *never reach the first class at all, even in his strong subject*. This is the inevitable result of treating the "failing subjects" (usually the "Three R's") as a whole, instead of allowing rapid promotion in, say arithmetic, along with slower promotion, in other subjects.

It is true that the old annual examination by an inspector is no longer operative on the promotion of children, but the present system of inspection has much the same influence. Suppose a head teacher, wishing to avail himself of his "freedom," promotes twelve boys half-way through the year from

**Obstacles to
Free Promotion.**

* See pp. 301-302.

Standard IV. to Standard V.—promotes them in all subjects. The inspector, on his visit, will naturally question Standard V. on the basis of its syllabus of work, which these twelve boys, however clever, *have not had time to master*; and if, moreover, another twelve of the best boys have been promoted to Standard VI., the situation for Standard V. is quite serious; the best boys are gone, and twelve ignorant new comers have taken their places. No doubt a capable inspector would form a just verdict upon the work of the class, even in these circumstances; but the difficulty is undoubtedly great. His fairest course would probably be to ascertain what *recent* work had been done by the teacher, and to test the class on that. Very *general* tests, though useful as assessing the efficiency of the school and the intelligence of the scholars, would not have a sufficiently definite bearing on any one class teacher's work to be of service. It is clear, therefore, that teachers experience a strong temptation to retain all their-scholars for a year, in order to obtain full credit for their work.

I now propose to discuss certain attempts that have been made to remedy the rigidity of the old system of promotion.

One is to allow a clever boy to "jump" a class altogether. Thus, he may be directly transferred from Standard IV. to Standard VI. The disadvantage is that, if

Various Remedies. the work of the school is well graded, there will be a gap in the boy's knowledge corresponding to the missing class. Still, in very exceptional cases, the plan is desirable, the gap in the boy's knowledge being subsequently filled up by private study and heuristic methods. A modification of the plan is to promote the boy twice in the same year, so that he will not entirely miss the work of any standard. If, as Mr. Bray suggests,* the greater part of a year's course were covered in the first half

* *School Organisation.*

year (two-thirds or five-sevenths of it, for example), a clever boy could be transferred *from* the class at the end of six months without serious loss of knowledge. If, moreover, during the second half year there were adequate revision of the first half year's work, a clever boy, transferred *into* the class, would pick up all the essentials. Such a method of promotion would be thus quite feasible, if "revision" began earlier than at present—a desirable thing on other grounds, especially if the word "revision" is liberally interpreted.

Neither of these plans, however, meets the case of the boy who is exceptionally strong, or exceptionally weak, in certain subjects.

A plan theoretically possible, but never practically adopted in elementary schools, allows the student to flutter, butterfly-fashion, to a separate class for each subject. However excellent this plan may be in colleges, and, to a less extent, in secondary schools, it is, on the whole, unsuitable for elementary schools. It may conduce to better *instruction*, particularly if specialist teachers are employed for each subject; but the personal influence of the teachers being necessarily reduced, discipline and tone are certain to suffer, unless the head teacher is able miraculously to multiply himself, and to become a living and unifying factor in the mind of each boy.

On the whole, it is felt that the class system should be preserved, each boy being, for most of his time at least, in charge of one teacher; but it is also felt that some additional fluidity of arrangement is desirable in the system. Where this has been attempted, it has usually taken the form of separate classifications for arithmetic and for the other subjects respectively.

The assumption here is, of course, that arithmetic is a vitally important, and an unusually troublesome, subject. I am not sure that either contention is sound; arithmetic, as

a separate art, is not, perhaps, so important as we have thought, though as an art kept in close contact with practical pursuits, it is certainly important, and—*far less troublesome than it has hitherto proved*. A separate classification on an arithmetic basis need not, then, be regarded as necessarily a permanent improvement on our present system, though it certainly is an improvement.

One plan* is to divide each class into an upper and lower division, on the basis of arithmetic, while regarding it as a whole for other subjects. Thus a school

**Two Divisions
to a Class.** might contain six classes for other subjects and twelve for arithmetic. The other subjects (history, etc.) are so arranged that they can be rapidly but completely covered in six months.

The teacher's work is, of course, somewhat increased during the arithmetic lesson by his responsibility for two divisions, in which work is (except when "mental") distinct.

The advantages of this plan are seen in the additional alternatives which it gives to the head teacher, and in the stimulus which the imminency of promotion (or of degradation) gives to the scholars. Assuming that the head teacher's examinations are held twice a year, he has the power at the end of six months to move a boy for arithmetic from one division of the class to another without any dislocation of his arrangements; this transference might even take place within the six months' period, where the boy's work plainly justified it. But there are other possibilities. Boys sharp in other subjects may be transferred from one upper division to another after six months' work, while slow boys may remain in their division for twelve, eighteen, or even twenty-four months. All boys (the vast majority, of course) who make a steady pilgrimage up through the successive classes of the school, will remain in a class for twelve

* In very large schools a system of "parallel" standards would be much the same as the above.

months (whether in the same division of the class or not), and will go through the general work twice, and this not in the way of dull "revision."

The plan certainly increases the fluidity of our system, and gives to the boy who is exceptional in arithmetic a chance to mount the school rapidly, without missing the general work of any class, and gives the slow boy a chance to assimilate his pabulum thoroughly. Whether it does justice to the boy who is exceptional in, say, history or composition—to say nothing of external subjects, like handicraft—is dependent on the way in which the system is worked.

A question that suggests itself is whether "lower division" arithmetic should be easier than that of the upper division, or should be different; on the whole it had better be different, except on certain occasions, when very general problems, mental or written, are given to the whole class. Another question is whether the plan should not be considerably extended, and each class have a "side" for certain subjects—a "commercial" and an "industrial," for example, or a "motor" and a "sensory"; the invidious terms "lower" and "upper" could then be dropped in favour either of the two words just employed or of a system of neutral lettering, A, B, etc.

There is another plan which has been adopted in very poor schools, where no clever boy, without exceptional facilities for instruction, would have a chance of distinguishing himself or of reaching the standard of excellence possible in better schools. A special transition class is formed and located for purposes of organisation somewhere near the middle of the school (Standard IV.). It is quite a small class; much of the work is of an individual character, and home lessons are insisted on. Exceptional boys are drafted into it from below, and after remaining in it for six, twelve, or more months, are placed in whatever upper class their attainments deserve.

**A "Remove"
Class.**

Thus a boy of nine years old might find himself in Standard V. or VI.

The "Batavia System," adopted in a few parts of the United States, here deserves mention. It is an attempt to combine the advantages of class teaching with those of individual tuition. The class system, excellent for its economy and its power of stimulating emulation and *esprit de corps*, works most successfully with "average pupils," while sometimes pressing unduly upon the weaker, and failing to provide adequately for the stronger pupils. The Batavia System is an attempt to assist the weaker rather than the stronger pupils, but it could, no doubt, be adapted to the needs of the latter also.

The Batavia System.

Originated, almost accidentally, by John Kennedy of Batavia, New York State, in 1898, the Batavia System is simplicity itself. Two teachers are employed for each class—numbering sixty or more—and a definite distinction is established between "class instruction" and "individual instruction." Each teacher gives the former alternately, both teachers give the latter; apparently simultaneously.* If only one teacher is possible for a class, the system prescribes alternating periods of class and individual instruction.

It is claimed that under the Batavia System "the results are uniformly good with all pupils . . . There are practically no failures in promotion,"* the reason being that the moment a boy falls behind he is pulled forward by the individual instruction he receives. The chief warning given by the founder of the system is that *individual instruction must not take the form of coaching or direct instruction*; it must cultivate initiative and self-reliance. Direct help is better given by the class instruction.

Suppose, however, that the head teacher wishes to take the bull by the horns, and to promote quite freely, not

* The above is as exact a description as I can provide, but the accounts of the system commonly given are not quite clear.

† Bagley's *Classroom Management*, p. 214-224.

only in arithmetic, but in other subjects (so that a boy, for example, might head the school in history at the age of ten), he must probably adopt some such attitude as the following* :—

He must insist that it is not necessary for a boy to work completely through a “course”; that the test is to be one of ability rather than of complete knowledge of a term’s or of a year’s work.

Test Ability,
not
Knowledge. An able boy must be eligible for promotion, even if he has missed a great deal.

But how is it possible to test “ability” in any better way than the present?

One method is for the head teacher to give a lesson to the class, and then direct the pupils to write out an abstract of it, or some form of commentary or criticism based on it. Or the *class teacher* may give the lesson, and the same policy be pursued. Or (taking geography as an illustration) quite recent work may be selected, and the class be directed to make a model, or a map, to illustrate a certain chapter of a book of travels. Or, with properly constructed maps, exercises on map-reading could be prescribed, and the results of the pupils’ efforts be set forth as an essay. In history, science, etc., more or less similar methods may be adopted; whenever there has been so much promotion that many of the children fail to complete the course, the head teacher’s tests should take the form of problems, set mainly on *recent work*.

With examinations conducted in this way, alike by head teachers and inspectors, there would be not so much temptation as at present to retain boys in a class for a whole year. They might be promoted twice, or even more times, a year; moreover, if the time table were of the synchronous kind (arithmetic, composition, etc., being taken throughout

* These remarks are based on *Classification and Research in Schools* (Blackie), a brochure by Mr. J. Duckworth, B.A., Organising Superintendent, Carlisle.

the school at the same time), or of a *partially* synchronous kind, a pupil could be promoted for a single subject, or group of related subjects, and revert to his ordinary class for other subjects.*

I have expounded the above scheme, not because it obviously solves all difficulties, but because it may represent a step in the right direction. The "ability" test is, perhaps, not so distinct from a true "knowledge" test as the proposal implies; and I doubt whether a boy, quite recently promoted into a teacher's class, will appear to do much credit to himself, whatever test is applied; consequently, there will always be laid a considerable emphasis on "course" work. Nevertheless, the proposed "ability" test is a most important suggestion, and one, as the reader will readily note, in full agreement with the suggestions for "heuristic" and "problem" work already made in this and the preceding volume.

Business men are constantly asserting that the boys who come to them after leaving school are unable to grapple with their work intelligently. The criticism may

**The Criticism
of the
Business Man.**

be disregarded and despised if it means that boys do not possess a complete knowledge of commercial technique and of office methods; these things inevitably need a little time for their acquisition, and it is not the task of the school to teach things which only a few boys will require, and which will readily be picked up when needed. But the complaint usually goes deeper; the boys are not intelligent, resourceful, self-reliant.

An educationist need not believe much in these complaints. Middle age, at the best, has no very sound or sympathetic knowledge of youth; and a commercial or industrial concern which expects the school to provide it

* It is suggested that the difficulty of registration could be got over by the teacher, on the second marking, filling in the number of pupils *in his room*, and forwarding the register to the head teacher, who knows the late comers.

with ready-made human machinery, to be employed for a few years and then cast aside,* deserves no very complaisant consideration at the hands of the school. But the unfortunate fact (for the reputation of the school) is that the terminal examinations almost always *exactly confirm the charge of the business men*. These examinations, even when held for the upper classes, are based almost wholly on a term's or year's work, and if the head teacher were to set an examination on other work, objections would be raised by the assistants. The inference at first sight would be that *the boys cannot pass a satisfactory examination, except on the recent work; give them a more general test and they would not do credit to the teacher*. Little probability, therefore, that they will meet the demands of the business man.

We have seen the reasons for the present system, and neither assistant teacher nor head teacher is to be specially blamed. But certainly the modern school is called upon to lay far more stress than in the past upon "ability." And that will probably mean a lessened stress upon the idea of a "course." And that, once again, will probably mean the development of more natural methods of teaching. We shall be less "logical" and more "psychological." Systematic "courses" have done more harm than good; their place is the college rather than the school, adolescence rather than childhood.

One method of laying stress on "ability" needs only to be mentioned to be condemned; I mean the system prevailing in many preparatory and public schools, which completely subordinates the interests of the dull and average boy to that of scholarship winners.

* "Too old at forty" (or eighteen!).

CHAPTER XXVIII.

School Conferences, Schemes and Records.

“PEDAGOGY in this country has too long been regarded as a known art rather than one possessing grave difficulties and unfathomable depths. . . . No man could desire a wider field for the exercise of thought and the practice of research.”*

For this reason every school department should have its conference, weekly, monthly, quarterly, or yearly. The head teacher should, of course, preside; questions springing from the daily routine of school work should be raised and discussed in a thorough, but non-dogmatic manner (for the dogmatist on education is the man ignorant of the scientific uncertainty which shrouds all educational work at present); and occasional papers should be read. In this way the paralysing isolation which is the lot of most class teachers will be, to some extent, broken down; they will know what is happening in other classes; the enthusiasm of youth will come in contact with the experience of age, and each will benefit the other. Occasionally a criticism lesson—or, rather, a “specimen” lesson—may be given by one member of the staff, especially when new subjects or new methods are being introduced; and a conference may follow for the purpose of discussing the lesson. Far more of this mutual interchange of thought is necessary in schools.

* Bray, *School Organisation*.

Possibly, if the managers and administrators of the district could be present at some of these conferences (say once in two years), a still greater measure of benefit would be likely to accrue; the managers and administrators would profit by their close contact with the hopes, fears, and difficulties of the teachers, and the teachers would benefit by hearing what takes place in other schools. The great point is the avoidance of dogmatism, on the one hand, and personal criticism on the other. There is no harm in an individual teacher being sometimes criticised indirectly and anonymously at such a conference. But names should not be mentioned, unless a considerable measure of praise can be honestly associated with them, in which case a little criticism may also be appended; generally, only the broader issues of teaching should be discussed, and special reference might well be made to new and valuable books on curriculum and method. Personal criticism should generally be private.

In France, teachers are expected to attend certain cantonal conferences, held twice a year and presided over by the inspector. One item is a specimen lesson given by a teacher who is chosen by lot.* Similar, though less formal conferences, are springing up in England; probably a higher degree of organisation than the present is necessary before they can produce their full effect, and more particularly there should be given several specimen lessons by the best teachers at each conference. More good would be effected in this way than by any number of papers, speeches, and exhortations.

Annual May "conferences" between the head teachers of a school are enforced by the London Inter-Departmental County Council. "The question of co-ordination of methods of teaching writing, arithmetic, and drawing, and other subjects where common

* I am told that in the novel *Jean Coste*, by Laverne, this cantonal conference constitutes an important episode.

action is desirable, is to be discussed, and then should be considered the question how far it is desirable to arrange for the recreation time in all departments to be simultaneous. Minutes of the proceedings at this annual conference are kept in the boys' or senior mixed department of each school."*

The importance of correlation between senior and infants' departments is becoming more and more recognised; consequently the head teachers' annual conference is likely to become a far more valuable institution in the future than it has been in the past. The sudden change in disciplinary methods as the child passes into the senior department; the dropping of action songs and recitations in favour of "sit-still" songs and recitations; the change from correlated nature study and nature drawing to discrete "object lessons" on coal and salt; the disappearance of narrative and fairy tale in favour of lists of "properties" and of "definitions," of "capes" and "islands"; these changes, coming at a time when second dentition is in progress, with consequent inferior alimentation, must necessarily be mischievous. There is little doubt that we are overstraining children in Standards I. and II. A subject like formal arithmetic should be especially suspect; probably, in the years to come, it will be commenced much later than at present, thus following the fate of grammar. Far more stress should be laid on open-air work of an informal but interesting kind, upon story telling, and upon language (perhaps, or perhaps not, *reading*) than upon any other subjects. The head teachers' conferences should keep these facts in mind, and adopt a much bolder policy of correlation and continuity than at present prevails. In the years to come similar conferences will, doubtless, be held between day school and evening school head teachers.

* Article 64 of the School Management Code, L.C.C.

The conferences may also very well arrange for united action with regard to encouraging parental interest in the school. In some cases where parents are grossly neglectful of a child, joint action by three head teachers might produce far more effect than individual action by one. It is not at all uncommon for a girls' or infants' mistress to need some such support.

A third class of work to which these conferences should direct attention is the interchange of visits between teachers of the various departments. Men have much to

Visitation.

learn of women and women of men; teachers in senior departments have much to learn from teachers in infants' departments, and teachers in infants' departments need to know something of the difficulties which their colleagues have to surmount. For these and other reasons, every class teacher should be made to visit another department at least once a year for purposes of observation.

Very much the same principles should guide the head teacher in drawing up his schemes of work as in drawing up his time table. There should be no room

**Schemes
of Work.**

for uncertainty as to purpose and spirit, but there should be sufficient elasticity to allow of variations in the order of treatment and of the introduction of new but kindred material, if this should be more suitable than that prescribed.

Variations in the order are clearly necessary. After all, the order in which certain topics are mentioned in a scheme

**Reasonable
Freedom.**

of work is merely the order in which the head teacher would wish in advance to deal with them; but even he, if teaching the class, would probably have to modify this very considerably. The only class teacher who will wish to adhere strictly to a prearranged order of treatment will be he who has no personality, and therefore no preferences; every other class teacher will inevitably follow a line of his own; or, even if,

at the commencement of the term, he adhere to the prescribed order, the course of events will almost inevitably compel him to make modifications. One theme leads to another, and if the teacher feels bound to ignore this natural sequence in favour of an artificial one inscribed in a book, the amount of loss to the class in interest and intelligence will be enormous.*

Similarly with the second point referred to above. Events are constantly occurring in the world of nature and man that present the teacher with new and interesting matter. Lessons on "climate and rainfall," or on the "barometer," are much more effective if they start from existent conditions—*e.g.*, a rainy or windy day—than if they start *in vacuo*. A teacher or scholar is the happy, though temporary, possessor of a live chameleon or a dead mole; such possession suggests themes that may not be mentioned at all on the syllabus. A visit of the school doctor affords an excellent opportunity for a lesson on hygiene. Above all, the events daily recorded in the newspaper afford starting points for lessons on every imaginable kind of topic, and though the teacher should here exercise restraint, and not allow elaborate deviations from the school plan, he should recognise the wealth of suggestiveness, and, above all, the feeling of reality which current events provide, and which our history and geography lessons badly need.

It may be replied that provision is made (*e.g.*, in the head teacher's morning address) for references to current events. Even in that case, however, these events may well be employed by the class teacher, if not as starting points for his lessons, at any rate as additional illustrations. The

* It is hardly necessary to say what was Flachsmann's view. "You will henceforth," he said to Flemming, "make written preparation for your lessons, and submit these notes to me each time for examination. You will, farther, send me in a report in writing on the result of each lesson. . . . You permit yourself arbitrary deviations from the programme. For instance, you have set only fifteen towns in England, while the programme prescribes thirty-three." When every assistant teacher has Flemming's knowledge and ability, time tables and syllabuses may very well be abolished.

good teacher will stand revealed by the subtlety with which he will lead his class up to some apperceptive crisis in which the reference to a contemporary event will be received with jubilation.

Intimate observers of school work are pretty well agreed that the level of teaching ability in our country is more than creditable. By a process of "extermination of the unfit" (the negative aspect of the "survival of the fittest") teachers who are incapable of doing fairly efficient work have been weeded out, and thus a completely inefficient teacher, at any rate in a primary school, is very rare. Nay, the vast majority of teachers stand considerably above the level of mere efficiency.

But observers of school work are equally agreed that there is a mysterious lack, a strange missing element, in much of the teaching. The level of ability is high, but there seems no reason why it should not be higher. Just a little more of—something (the missing element, whatever it is)—and educational miracles might be worked! But the missing element remains missing; the spark is not applied to the rich stores of gunpowder; the miracles do not happen. The mass of creditable though somewhat mediocre teaching is enormous. And yet it is so creditable that the observer constantly puzzles himself why it should continue mediocre.

My own belief is that the chief reason lies with the exaggerated stress on *method* that has prevailed for the last half century. School management books have dealt with method—method—method—from cover to cover. Now, there are two factors much more important for education than method; they are the *child* and the *subject-matter taught to the child*. The former has received considerable attention from the advocates of child study; the latter has received attention from no important group of educationists,

**A Missing
Element.**

**Exaggerated
Stress on
Method.**

except the Herbartians. My belief is that, though there are many rules of method possessing considerable value (some of them have been briefly discussed in this book*) the teacher who knows the broad outline of child nature and is provided with suitable subject-matter for teaching, will not need to keep many rules in his mind. *The child will assimilate the subject-matter greedily, and all his "faculties" will grow vigorously, even if the teacher often stands aside.*

This remark has a Rousseau-like sound, and may be thought to contradict what was said elsewhere as to the importance of "instruction." But it does not. Instruction is the provision of *ideas*, through exposition, exhortation, suggestion, debate, or through other less personal means, such as school journeys and home reading. What is meant by the above italicised statement is that a rich, suggestive curriculum that appeals to the instincts of the child would largely work its own effect. The teacher would only have to drop hints, make corrections, set problems, etc. He might commit many mistakes in "method," and yet the child's education would progress rapidly. Historically, we know that many able men have had but little formal teaching. But they have mostly had opportunities to learn much through books and through experience.

Consequently, I believe that the really well-informed teacher, if he is not unnaturally hampered by external regulations, is able by the mere presentation of suitable material to exert a great educational influence, even though his "methods" may often be full of blemishes. But he must be well informed, and his information must be of the kind that makes an appeal to children. In short, of the three educational factors, child, matter, method, I consider the third to be of small importance, provided the second be adjusted to the first. But for many years past teachers have been told a very different story. *Method* has engrossed

* See especially Chapters XI., XII., XIII.

the attention of writers of text-books on school management, and *method* has too often meant the employment of certain devices for making unsuitable subject matter digestible to children.

I believe that the "missing element" above referred to is *rich knowledge of the subject-matter*. A mediocre teacher who acquires a devouring passion for this, soon ceases to be mediocre. The illustrations he gives his pupils become more striking; his face acquires a flash; his "discipline" becomes mysteriously easy. But his knowledge must not be pedantic knowledge—knowledge of formulated results—which he may have scraped together for the purpose of passing some examination; the man with no better equipment than that is often notoriously a failure as a teacher. The knowledge must be the real, vital, first-hand knowledge that has entered his soul. Again and again does an inferior teacher suddenly become capable when he abandons some unnatural syllabus and begins to talk about the things he really knows.

But knowledge cannot be acquired in a moment; it has to be amassed year after year; and no amount of *ad hoc* preparation will give a teacher full control over his subjects. Nevertheless, *ad hoc* preparation is needful, and I propose to make a few remarks on it. The teacher should know in advance what he is going to attempt. He needs all his nervous energy for the work of observing and controlling his class; an unprepared lesson throws on him a second burden; he has to pump up ideas and pour forth ideas at the same time; and the best of men cannot do this well for long. Notes of lessons are therefore necessary.

But many of the notes commonly drawn up are useless. They may consist, for example, of lists of geographical facts, such as any third rate text-book will provide. Surely the teacher's note-book, in such a case, might merely contain a reference to certain pages of print, *e.g.*, pages 31-34 in the "Geography." What

**Importance
of Knowledge.**

**Notes of
Lessons.**

earthly service is rendered by copying out barren details? Nor is there much value in merely vague notes, *e.g.*, "Deduce such-and-such a rule," "Show the reason for so-and-so."

Real notes should bear evidence of the teacher's independent reading; and any teacher of the age of, say, thirty or forty, should have accumulated a huge mass of illustrations from newspapers, from books, and from personal experience. Such lengthy illustrations as are taken from accessible standard works on history and the like need not be written out *verbatim*, but be merely indicated by volume and page; shorter quotations may, however, be written out so as to be accessible at once.

Again, the teacher's note-book should contain some indication of the educational problems with which he proposes to grapple. He is not convinced of the value of a certain ancient or novel method of teaching reading, and he wishes to put the matter to a test; his note-book then becomes a diary of his doubts, his methods, and his results.

The teacher's book should also contain *post factum* matter. His notes of lessons must not infrequently be abandoned entirely if the unexpected exigencies of a lesson demand this; but other notes of even greater value may well be added in that case to his book. Incidents of educational interest are certain to arise; there will be strange flashes of intuition or annoying misunderstandings by the children; new problems will suggest themselves; quaint illustrations drawn from the pupils' home life will be forthcoming. Much of this matter will be valuable, as illustrating psychological principles; and, though teachers need not all rush to an editor's room with an account of their doings, they have a right to expect that their observations will be of use to the educational world in some way or other. The head teacher should also find in the teacher's note-book much admirable matter for discussion at the school conferences. For example, a teacher was once describing an oasis as a "spot" in a desert. He had,

fortunately, shown a picture of an oasis, and therefore had done something to prevent the word "spot" from misleading his class. But suppose he had been less experienced, and had obtained, on questioning, some absurd answer which indicated that the children regarded a "spot" as not more than quarter of an inch in diameter, the teacher might well make a note on the subject in his book, and the head teacher would have an admirable point for discussion.

From the preceding remarks the reader will infer that the old subdivision of "notes of lessons" into "heads," "matter," and "method" is not desirable. Notes of a more fluid and individual character are better in every way. The teacher who has drawn up a too formal scheme generally feels obliged to persevere laboriously with it, though he may discover, in carrying it out, that the pupils are either toiling painfully behind him or anticipating his results.* Both results are undesirable. It is possible that the teacher's proposed "matter" may be successfully adhered to, but his "heads" and his "method" will probably have to be modified, if not abandoned, in the course of his lesson.

In addition to a book containing the teacher's notes, he should keep a record of the work that has actually been done each week. Copiousness is not, however, here necessary; all that is needed is an indication of the point at which the class has arrived in each subject, so that head teachers or other administrators may have some written indication of the rate of progress. If the plan of promotion and inspection referred to above† is ever to be seriously adopted, this weekly record will be of great importance, as it will supply information concerning the work *recently done* in the class. The important matter of revision‡ should also be given its due place in the teacher's record of work.

Thermometer records should also be taken at least twice

* "But you don't know that yet!" the teacher remarks to a boy who has just shown, by anticipating his teacher's exposition, that he *does* "know it."

† See p. 326.

‡ See p. 310.

a day. They can be combined with barometer and weather records, and be largely deputed to the children.

**Hygienic
and other
Records.**

Excellent mathematical work can be based on these records; curves of temperature can be plotted; empirical laws as to the predominant direction of winds can be discovered; and, by reference to the barometer readings in other countries recorded in the newspaper, the nature of the cyclonic disturbances to which bad weather is due can be ascertained.

There are other record books which, though not yet extensively employed in schools, are likely to be of great importance in the future. Particularly there is the book which will deal with the pupil's hygienic condition. Medical inspection, established for many years in Germany, is just commencing its beneficent work in our country. The petty eyesight records of the present day will be abolished, and before long every English child will undergo a definite medical examination, and his progress or retardation in physique will be recorded during every subsequent year, and probably far into and beyond adolescence. Moreover, hygienic considerations in the narrow sense will not be the only ones taken account of; mental energy and capacity will also be assessed, and (though probably at a more distant date) the mental or temperamental type to which each child belongs.* Pending this systematic plan, there is every reason why head teachers and class teachers should give attention to the hygienic conditions and the anthropological and psychological differences of their pupils, and employ a system of records, partly for their own guidance and partly for the information of parents. A new type of "conscience"—a "hygienic conscience"—has literally to be built up in England during the next few years.

Hitherto defective children have been the only ones who have received medical attention from educational authorities.

* See pp. 296-298.

The following admission form to L.C.C. schools for this type of child will indicate the procedure of the past:—

DEFECTIVES.—ADMISSION FORM.

- | | | |
|---|-----|-----|
| 1. Name of child | ... | ... |
| 2. Address in full | ... | ... |
| 3. Date of birth | ... | ... |
| 4. How long has the child attended | | |
| (a) this School? | | |
| (b) any other School? | | |
| 5. What is the appearance of the child—Stupid or bright? | | |
| 6. Is the child: 1. Obedient; | | |
| 2. Mischievous; 3. Spiteful? | | |
| 7. Are the habits of the child correct and cleanly? | | |
| 8. Are the propensities of the child peculiar or dangerous? | | |
| 9. What is the mental capacity of the child? | | |
| 1. Observation. | | |
| 2. Imitation. | | |
| 3. Attention. | | |
| 4. Memory. | | |
| 5. Reading. | | |
| 6. Writing. | | |
| 7. Calculation. | | |
| 8. Colour. | | |
| 9. Special tastes. | | |
| 10. Is the child affectionate or otherwise? | | |
| 11. Has the child any moral sense? | | |
| 12. Have you any other information bearing on the case? | | |

Signed_____

School_____

Department_____

Date_____

[Children UNDER SEVEN should not, as a rule, be nominated for admission to a Special School.]

The log book is kept by the head teacher alone, or by the assistant temporarily in charge of a school. The rules for

The Log Book. its use are set out by the Board of Education and need not here be further specified.

The chief fault noticeable in a log book is dullness, a fault which will doubtless disappear when head teachers encourage experimental work in their schools. Another fault, less common, and indeed expressly forbidden by regulation, is the insertion of reflections or opinions of a purely general character.

I propose to say little about the other official books used in the school. Explicit rules for the use of the admission, the summary, and the attendance registers, and for giving due notice of school closures, are set forth in the Regulations of the Board of Education. The rules forbidding erasures and stating the procedure when children leave school before completing a "school attendance," are specially important, and any inefficiency in carrying them out is a reflection upon the head teacher and the staff. Minutes of managers' meetings, a portfolio for official letters, a punishment book, and a "golden book" for the names of specially meritorious children are other items in a head teacher's equipment.

The "child's book," instituted years ago by the Board of Education but subsequently abandoned, "was intended to

A
Child's Book. be a complete record of the child's educational progress, and practically to become, when the time arrived, his leaving certificate." In

French schools the "monthly exercise book" is intended to provide "a sufficient number of specimens taken from different periods of the pupil's scholastic career to furnish an irrefutable proof of regular study and an indication of his own assiduity or absences." Mr. F. K. Cracknell, of Grimsby Municipal College, is designing an "Æsthetic Exercise Book" with the same purpose in view. In *The Primary Curriculum* I suggested, in place of the conventional copy-book for upper

standards, an exercise book of a special character for the insertion of striking passages, etc. The preservation of examination papers* is another device of importance. The essential feature of all five proposals is the keeping of a fuller and more continuous record of the pupil's progress than is provided by the books or papers of a solitary year. I cannot but think that some such plan, or one still more comprehensive, is badly needed in elementary schools, not only on intellectual but also on moral grounds.

* See pp. 310-311

CHAPTER XXIX.

School and Home.

AMID primitive conditions of society, the parent was the only schoolmaster. The boy learnt the arts of the chase, the girl the arts of the home, from father and mother respectively.

Division and specialisation of functions is, however, a characteristic of modern life, and thus the education of the child has come to be assigned to a selected profession, that of the teacher. This profession is not yet quite established on an independent professional basis—for the clergy still have a preponderating voice in many schools, and some schoolmasters have actually to be clergymen—but there is little doubt that before many years the teacher will be as distinct from the clergyman as he is from the parent.

**Increasing
Specialisation
of Teaching.**

Specialisation, however, has its dangers, alike in such matters as the interpretation of the time table,* and in this matter of the relationship of school and home. When he hands over the guardianship of his child to the schoolmaster, the parent is quite likely to regard his own duty as fully discharged; he may thus cease to take any personal interest in his child's education; the two may become strangers to each other, with consequences which, when the child has reached adolescence, may be positively disastrous.† Almost

* P. 292.

† Pp. 9-13.

equally culpable is a policy of fussiness and interference in which many mothers are especially liable to indulge; such a policy is not only irritating to the school teacher, but is liable to react upon the child, who may get the reputation of being a "muff," "mammy's darling," and the like.

Our present concern is with the day school, and not with the day school in general, but only with the day primary school, whose children come from homes which, though not necessarily poor or squalid, are not usually luxurious. Such a school, situated in the very midst of the homes from which its pupils come, should be able to exert an enormous civilising and humanising influence; and thus, even though there is a strong temptation to separate, for the sake of peace, the teacher's work from that of the parent's, such a policy would be a great mistake. The school is practically the only civilising agency with which every family in the land is bound to come into contact.

The greatest educationists have likewise been almost unanimous in claiming that the home is far more important than the school.

"Home life," however, scarcely exists in many parts of London and the provinces; the father may spend his evenings in the public-house and his Sundays in bed; the mother may "go out charing," or work in a factory, or—have *her* favourite public-house; the children may play every evening in the street until adolescence, and after adolescence swell the attendance in the music-hall gallery.* Thus many of the exhortations which we hear in favour of certain functions (religious, moral, etc.) being deputed to the "home" are valueless and almost hypocritical.

It is the business of the school to make the best of the situation, deputing some things to the home, if the home exists, whilst endeavouring, if the home does not exist, to

* See Mr. R. Bray's article in Urwick's *Studies of Boy Life in Our Cities*.

awaken the nascent parental instinct, and to enlist it on the side of the children's welfare. Perhaps the most valuable means to the latter end is to convince the parents that the school is really useful, that it is not an academic, unpractical institution, teaching things that are remote from life. This is no plea for a "base utilitarianism," as the reader of these pages will admit; I have urged that our school teaching will actually have to be far more "romantic" and spacious than at present. But it will also have to be more "practical" at a hundred points, not only because the child's future efficiency has to be considered by the school, but also because the "practical" is the thing which sometimes appeals most to the child, and almost always appeals most to the parents; it is a point of contact with their souls, and may serve as the door of entrance for a whole series of interests, "romantic" and other. Consequently plans like Miss E. P. Hughes's "Home-making Centre"—where children learn (*e.g.*) to mend things broken in the house—have a great value.

Convince the parents that the school "means business," that what the boy or girl learns will be of actual use. Do this, and half the battle is won.

Next in importance to this reform in the curriculum is the holding of occasional "open meetings" of the school, to which parents are invited. In some schools

Open Sessions. the plan is adopted of issuing the written invitations to parents *through their own children* rather than in the form of a fixed document; it is believed that the personal relationship emphasised by the former plan is worth exploiting.

These "open sessions" are somewhat difficult to organise if the school is without a central hall, or without an easily accessible playground. Ordinary class-rooms are not sufficiently roomy to accommodate many visitors at one time; in most cases, therefore, the lessons exhibited to the parents take place in hall or playground, and consist of singing, drill,

and recitations. Written exercises and specimens of wood-work and needlework may also be on show at convenient tables.

The fathers are usually unable to be present at these meetings, and the households are represented by mothers. The evening would, of course, be more convenient for fathers, but meetings held then would not be true "sessions" of the school. Still, the importance of enlisting the sympathy of fathers is so great that one or two evening meetings of an "At Home" character, or perhaps including a school debate, are desirable every year, in addition to prize distributions, concerts, and similar functions.* If the head teacher has a good memory for the children in the school, or, failing that, can refer furtively to a well-stocked note book, he will be able to exert great influence by talking with parents about the abilities and prospects of their children. The element of personal interest is very potent.

Again, the head teacher can do much to enlist parental support by offering to "show the parent round" when he (or she) comes to the school for the first time. Conditions have changed much for the better since the sixties and seventies, when most present-day parents were being educated, and this change needs to be brought home to them. Cases of illness among the children also provide opportunities for the introduction of the personal element. Again, such institutions as the school savings' bank are of considerable social importance. The head teacher may, in addition, make himself into an "employment bureau" for boys and girls who are leaving school. But such methods as these should be valued not solely for their immediate economic value but as phases of missionary work among parents, as attempts to build up a moral or civic conscience in the community. The head teacher who merely collects pence and distributes

* If one room (the teachers' room?) could be fitted up, permanently or temporarily, as a "home room," where parents and children could occasionally meet the teachers, new ideals of domestic comfort might diffuse themselves through the community.

shillings, or "gets a boy a job," is not necessarily a very enlightened or enlightening administrator. These functions should stand out against a background of moral, social, and economic truth, and should be so woven into a clearly apprehended system of life-values that every child and parent should see far more in the Savings Bank and the Employment Bureau than a merely external convenience. If the school is blessed with an efficient group of managers, who can visit the homes and keep the head teacher well informed as to the moral, social, and economic conditions of his scholars, the amount of good that can be done is incalculable.

Terminal reports sent to parents, and then initialled by them, are also invaluable, especially if they are not confined to a column of mystic V.G.'s, F.'s, etc., but contain a frank and honest statement of the child's progress and prospects. Where blame has to be employed, a little praise, however indefinite, should, if possible, accompany it; the egoism or reasonable pride of parents and children is a force that needs not only to be conciliated but exploited. But meaningless compliments and platitudes should be avoided.

Closely connected with this question is that of home lessons, to which I must devote some considerable space.

Insistence on home lessons is sometimes quite out of the question. In many parts of London, for example, there is only one living room for a whole family; the table is never free from fragments of food; light, space, and silence are not available. In many cases the conditions are still less favourable; the house is absolutely locked up from early morning, when the parents leave home for work, until eight or nine o'clock at night, when they return. The children merely go from the streets to the school, and are given a penny or two with which to obtain food. If "home work" is to be successful with this class of pupil it will be

Terminal Reports.

Home Lessons.

by ceasing to be homework ; a special classroom will have to be set aside at the evening school (or, as in the United States, at the free library) for those pupils who wish to work.

Where house room is available there would seem to be at first sight some strong reasons in favour of home lessons.

What more natural than to give children a few words of difficult spelling to write out, or a few exercises in arithmetic to work? What more likely to give permanence to the lessons at school and to reduce the amount of time that has to be devoted during precious hours to the more mechanical side of education? What more likely to make a child self-reliant than work done by himself amid non-scholastic surroundings? And what more likely to awaken parental interest than the spectacle of the children of the family doing home lessons? Let me quote a passage descriptive of what is possible in the "barbarous west" of Ireland, "within hearing of the Atlantic surf":—

"As I paused in the door to phrase the Gaelic salutation . . . I was astonished at the company gathered in the long, low room. Chairs were set by the wide hearth, of course, and from one of them the woman of the house rose to greet me; a settle ran along the side wall, and its length was filled with men and women blotted against the dusky background. But the centre of the picture was a narrow deal table set in the middle of the room, with candles on it, and benches on each side, and on the benches fully ten children busy with books and copies. 'Are these your burden?' I asked in the quaint Irish phrase. 'A share of them,' the man answered; and then I understood that some belonged to other neighbours, and that it was a mutual arrangement for friendliness and help. None of the children budged; there they were drilled and disciplined at their work in the middle of the room, while their elders sat and chatted quietly."*

* Mr. Stephen Gwynn in *Moral Instruction and Training in Schools*, p. 476.

But, in point of fact, home lessons have rarely been a complete success among children. With adolescents, eager to

**Arguments
Against.**

progress in this or that subject, the case is different, as we shall see. With children, formal home lessons are usually of the nature of the mere revision or application of known facts and rules; now, amid the evening conditions such work lacks motive power; it is not sufficiently entrancing to be able to compete successfully with the attractions of the street; the home work is therefore perfunctorily done or is ignored altogether. If, on the other hand, more serious intellectual tasks are prescribed, there is a danger of overwork. Medical men are of opinion that school hours are already too long, and some experimenters have discovered alarming signs of fatigue in children (which other experimenters deny with equal confidence). To add to the school lessons another group of evening lessons seems, therefore, very undesirable on hygienic grounds.

But there have been no statistics bearing very directly on the subject until recent years. Now, however, some are available.

Professor Meumann and Drs. Mayer and Schmidt have come to the opinion that the value of home work has been overrated.

**Meumann's
Investigations.**

They tested a great number of pupils with work done in school and with work done at home (or in isolation), and carefully analysed the time taken and the various mistakes made under the two conditions.* They found that for pupils over twelve years of age there was very little difference in the quality of the two kinds; but for pupils below that age school work was found to be far more effective; the exhilarating sense of working in the society of others more than compensated for any distraction of the attention caused by their presence.

* The subjects were dictation, mental and written arithmetic, learning by heart, and "combination exercises" (tests of intelligence).

A few of the investigators' more specific results may here be mentioned. With regard to the time taken for the performance of the tasks, every child was found to work more expeditiously in class than when isolated. With regard to quality, slow and weak pupils benefited extraordinarily from the stimulus of class work, their timidity and nervousness often vanished under its influence—a clear proof that the remedy for thought-wandering is not isolation, but the reverse. Work done in school was also more “conscientious.” A few exceptionally clever pupils seemed to obtain benefit from isolation, but only for one or two subjects, never for all. Exercises, however, which involved imagination, needed isolation.

One factor stands out very clearly from Professor Meumann's results. The *will* of the child influences profoundly the efficiency of his work. But what influences his will? Chiefly moral and social considerations.

(1) The stimulus of companionship is vastly important; if the social or gregarious instinct can be enlisted in the cause of a given task, the latter will be performed with comparative readiness. Even muscular energy is greater in company than in isolation. Home work of the kind described above by Mr. Gwynn is thus more desirable than that of the solitary kind.

**Important
Conclusions.**

(2) Another factor is the consciousness of the amount of time at our disposal. We actually do *more* work relatively if our time is very limited than if it is not. We adapt ourselves, consciously or unconsciously, to each group of circumstances; we may work with zeal and success in one case, perfunctorily and ineffectively in another—a fact which points to two conclusions; that the will cannot be “trained” to any abstract or general efficiency,* and that school hours may possibly be reduced with advantage.†

* See pp. 250-258.

See p. 132.

(3) Lastly, when a child realises the moral value of what he is doing, when he sees its importance, when he is fascinated by its intrinsic interest, a great influx of energy enters his will. Broadly speaking, this influx occurs particularly at adolescence.

Home work, or, at any rate, work in comparative isolation, should probably form an important factor in schools for adolescents. Ideas, motives, ambitions—all the elements of “personality”—are then available. For children below the age of twelve, on the other hand, formal home lessons seem undesirable. If, however, given at such rare intervals that the child’s interest is enlisted in their cause, they may be valuable even then.

When homework takes the form of elementary research—the finding of facts out of books of reference, the obtaining of arguments *pro* and *con* a certain question—

**Allowable
Home Work,** the objections above adduced do not altogether hold good, as also, when it takes the form of home reading, organised on broad and interesting lines. Both of these methods of extending the influence of the school into the home are of great moral and social value. Parents help the children* and children help each other; thus the chilling element of isolation does not exist, and the social instincts are enlisted in the cause of the home lessons. Again, “hobby” work, such as illuminated lettering, is quite unobjectionable, and cases are known of boys, quite impervious to ordinary school influence, being transformed and made into efficient and well-paid citizens by the encouragement given to such work by the head master. Indeed, the use of colours for various purposes seems to be an admirable home employment of which the school may well avail itself.

Perhaps this place, if not the best, is, at any rate, a suitable one in which to discuss briefly one of the chief difficulties

*“Parents (in America) like to see what the children are doing.”—*Mosely Report*.

of the teacher of a senior class—namely, the amount of time demanded for the correction of the various exercises of his pupils. The ideal arrangement would appear to be the definite organisation of “seat work” periods (on the Batavia, or some other, plan) similar to those in American schools,* periods during which the pupils are avowedly applying the principles they have learnt, or are seeking in books for certain indicated matters. Our present “composition lesson” is a distant approach to this. During “seat work” periods the teacher could be at his desk correcting older exercises, and, when asked, giving occasional hints as to the work in hand. This direct relationship between teacher, pupil, and exercise book is eminently desirable; when exercises are corrected in the absence of the pupil, the corrections are often ignored.

All other plans are more or less undesirable. The class teacher may correct the exercises during the scripture lesson, if the head teacher is responsible for the latter, or when two classes are combined for music, etc.; pupil teachers may do the correcting; specially capable pupils may be deputed to mark the merely mechanical errors; exercise books may be interchanged among the pupils, and the marking be done simultaneously, under the supervision of the teacher. Of course, if the school is so well staffed that each teacher has one or more free hours during the day, the correction of exercises will be an easy matter; but even then there will be an unfortunate lack of contact between teacher and pupil at the moment of correction.

Some relief can be obtained by the overworked teacher adopting a system of marking symbols: *e.g.*, A=incorrect spelling,† B=incorrect grammar, C=infelicitous wording, D=incorrect information, etc., with similar symbols indicating

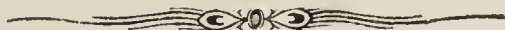
* See p. 325.

† Probably, however, incorrect spelling should be corrected more directly than this; we do not wish a pupil to stare perplexedly at a misspelt word and thus engrave the error on his mind.

good points in the work. This plan will not only have the advantage of brevity, but of merely indicating to the pupil the general nature of any error and leaving him to put it right by an intellectual effort of his own. Another plan is to have most of the written exercises *short, but very genuine*. Instead of exacting a long written essay on a topic, let more than half of the lesson take the form of consecutive oral composition (the blackboard being used), and the pupils be expected only to compose six or eight lines of additional matter; or instead of copious notes on geography being uselessly copied from the blackboard, let the teacher make a selection of one or two alternative topics, insist on good composition in their treatment, and leave the other topics to the oral method. Long essays, of course, should be occasionally, but not often, demanded.

Still when every device has been adopted, the teacher may find it occasionally necessary to devote his mid-day or his evening hours to the work of correction, to the cyclostyling of notes, questions, etc. The thing is almost inevitable for teachers of senior classes.

Mention should be made, in conclusion, of the practice, growing in secondary schools, of prescribing as a "holiday task" the reading of a suitable book, such as *Tanglewood Tales* or Peaker's *British Citizenship*. Another link is thus forged between school and home.



CHAPTER XXX.

School and Nation.

THE preceding chapter was an attempt to show how intimately connected is the school with the home, and how salutary may be its influence on it. In the present chapter an account will be given of the relation between the school and the nation.

More, perhaps, than any person in the world, it behoves the teacher to keep before his mind the intrinsic value of the national and the family ideals, and at the same time the danger of exaggerating their value.

There are politicians on the one side, who selfishly exploit these ideals, who use them as pretexts, and make them into scourges with which to flog their opponents.

Patriotism.

There are politicians on the other side, who, either under the influence of some vague unpractical philosophy of human nature, or animated by feelings of mere hostility to the former party, adopt a policy of depreciation. Two quotations may suffice to illustrate the two attitudes:—

“Patriotism having become one of our topics, Johnson suddenly uttered, in a strong determined tone, an apophthegm at which many will start: ‘Patriotism is the last refuge of the scoundrel.’ But let it be considered, that he did not mean a real and generous love of our country, but that pretended patriotism which so many, in all ages and countries, have made a cloak for self-interest.”*

“He’s the queerest Englishman *I* ever met. When he opened the paper this morning the first thing he saw was that an English expedition had been beaten in a battle in India somewhere; and he was as pleased as Punch. Larry told him that if he had been alive when the news of Waterloo came, he’d have died of grief over it.”†

* Boswell’s *Life of Johnson*.

† Bernard Shaw’s *John Bull’s Other Island*.

Here, then, are the two extreme types: the so-called "patriot" who shouts loudly the praises of his country in order to climb into popularity, or, in more subtle ways, is influenced by the fact that the army, navy, and civil service are in the hands of his own social class; the so-called "traitor" who, like Byron, laments his nation's Waterloos because through disappointment or fanaticism he sees only her real or imaginary faults and is blind to her virtues. But, leaving out of account the small number of really unprincipled men, whether "patriots" or "traitors," one comes across strange instances of what can only be called mental and moral blindness; the man whose vision never extends beyond regiments and battleships, and his opponent who in all international affairs is positively prejudiced against his own land.

Such lack of lucidity can, I believe, be removed by means of instruction. We can correct the error both of the rabid patriot and of the rabid cosmopolitan. The former can be shown the folly and futility of most wars that have been waged, and can be taught the existence of those higher forms of patriotism on which he usually lays no stress at all. The cosmopolitan can be taught that though vague phrases like "the brotherhood of man" may mean much, they frequently mean nothing in his mouth; that political rancour is just as culpable and unrighteous as international rancour; and that few men can be moved to great deeds unless there is some very concrete object around which their affections may cluster—such as the family or the nation.

It is this third conviction that affords some justification for the belief that the activities of the school may be employed to teach patriotism. The school is an organism; boys' affection go out freely towards it; they feel its honour and dishonour as their own; much the same demands that the nation imposes on its subjects are imposed by the school upon its pupils. Particularly do the keen struggles for athletic

**The School
as a Basis.**

success bear a certain resemblance to the struggles of the patriot for his country.

But the parallelism between school and nation is not so close and obvious that the good cricketer becomes necessarily an enlightened and unselfish patriot. If the reader has any doubt on that matter he should consider the arguments already deduced.* Still, the athletic and other activities of the school can undoubtedly be employed as a crude basis for training in patriotism and citizenship.†

The chief difficulty which faces the elementary school is, however, the lack of organic cohesion among the scholars, and the fact that the chief unit, the class, is too homogeneous to represent either a municipality or a nation. Is any better mode of organisation possible? I propose to mention two; first, the "house system"; second, the "school city system."‡

.

The public schools have everything in their favour. Most of them can look back through the centuries to the time when the pious founder brought their school into being; they can point with pride to their roll of famous statesmen, soldiers, scholars; they have cloisters and chapels hallowed with memories. The elementary school has now none of these graces; it has nothing to stimulate sentiment; the cloud of witnesses that compasses about the public school boy is unknown to his brother of the primary school. That is a matter that time alone can remedy. In spite of this, is it impossible to make the elementary school to its pupils what Eton is to the old Etonian, or Harrow to the old Harrovian, a fair mother indeed, whose name her children must keep untarnished by keeping their own lives

* Pp. 218-225.

† One election cartoon during the struggle of 1910 employed the cricket metaphor, and asked, "What would you think of an umpire who never gave his own side out?"

‡ The following account of the "house system" as applied to the elementary school is written by Mr. W. J. Saunders, B.Sc.

free from stain? Can we not develop something of the spirit of the Eton Boating Song:

“And nothing on earth can sever
The chain that is round us now.”

Success can never be attained unless we recognise that every pupil must have brought before him the fact that he is a member of a school, as well as of a class. Unless there are functions in which the whole school can take part—addresses by the head master, prize givings, or what not—a boy may go through a school with a horizon limited, to all intents and purposes, by the walls of his classroom. The more the opportunities provided for school functions the better.

In this connection games are important, apart from their physical value. The various teams that represent the school are school teams, not class teams. But the net is not wide enough, and one cannot help feeling that it is a pity that school organisations are so frequently confined to athletic clubs. There are valuable elements in a school that might well be fostered. Such things as Chess Clubs, Natural History Societies, Choral Societies, even Debating Societies, of however humble a description, are not to be despised. The difficulty is that these things make considerable demands on the very limited leisure of the staff.

The feeling that the existing school clubs did not do enough for the corporate life of the place led to the experiment here given. Class divisions seemed unsatisfactory for the end in view, which was to induce a larger number of boys to become interested in what went on outside the class. The suggestion was made that some form of the public school “House” division should be adopted.*

It was decided that the “Houses” should include all boys in the higher classes, but that the boys from Standard IV.

* It may be stated that the school in question is a large one, the pupils being mostly in comfortable circumstances.

downward should be omitted. The scheme was received with great enthusiasm by the boys, and fortunately, after twelve months, their keenness has not diminished.

To discover a method of division was not easy. A geographical division was tried, but gave such lamentable results that it was abandoned. Had it been practicable, this method would have been a very satisfactory one, as it would have removed the allocation of boys from the suspicion of caprice; in some localities a geographical division might be feasible. Eventually a chance division was adopted with certain precautions. The boys in the top class were divided into four groups, in such a way that no one group should be greatly superior to any other either in athletic or intellectual ability.* A similar process was carried out in the other classes. Brothers were naturally placed in the same house, and where boys were known to live near one another, or to be very friendly, they were, as far as practicable, placed together.

It was thought better to name the houses, in order to preserve the continuity. The four houses were, therefore, given permanent names, those chosen being four names of local interest.

The house lists were then made out and placed on the notice boards, so that each boy might see in what house he was placed, and that any mistakes might be rectified. The names of boys in each house were kept also in a book, to which fresh names could be added. Each boy will remain in the same house during his stay at school, and, as there will be no change of name, will be able to follow the fortunes of his old house after he goes out into the world.

The next step was to elect a captain and vice-captain for each house. This was done by the boys themselves, on the understanding that the captain must be in the top class. In place of the vice-captain, it might, perhaps, be advisable to

* The value for the purposes of experimental pedagogics of this kind of organisation is also very considerable.

elect separate captains for various branches, such as cricket and football. However, it might happen that the House Captain was also captain of both cricket and football, and a second official seemed desirable, to help the House Captain. The particular scheme adopted would necessarily vary with local conditions, but, whatever plan be adopted, it will probably be found best to have as house captain, a keen and intelligent boy, who will "keep an eye on" the boys of his house.

The whole scheme of house officers seems capable of considerable development in several directions. For example, the house captains might become monitors, with certain limited responsibilities for maintaining discipline in the playground and elsewhere. One might suggest, among other things, that a captains' roll should be kept, which the captains sign on their election; this is not a point of great importance, but it may help to make a boy feel the honour of his position.

Competitions were held in football, cricket, and swimming. In the latter, at the suggestion of the boys, a small entrance fee was charged (unless in any case it was found to be a hardship on any boy), in order to provide the nucleus of a trophy fund. The house obtaining the best all round results in the year, including, of course, school work, was to hold the trophy. After each term examination, lists were placed on the notice boards to show how each house stood, but the question of allotting points for this purpose is a very troublesome one. To award the trophy, a certain number of points would have to be awarded in each competition according to the position of the house in that competition. To decide the relative values of cricket, football, swimming, school work, etc., requires very careful consideration.

There are other directions in which the house system has proved useful. A little competition during, say, an arithmetic lesson, provides an occasional stimulus. The houses, too, may be compared with regard to such points as conduct, the

number of boys who wear the school cap, regularity, the number of swimming certificates gained, etc.

If a school is so fortunate as to have enough members of its staff with the necessary time and enthusiasm, it seems a good plan to allot a member of the staff to each house. The boys of that house would look to him as the head of their particular house, and he would be an additional aid to continuity in the house. One can conceive of some slight danger that difficulties of professional etiquette might occur, but there is no need that they should. In any case, the co-operation of the staff is essential to success.

In small schools probably this house system would be found impracticable, though not necessarily so. For large schools it has a great deal to recommend it.

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There is no doubt that the athletic ideal appeals to boys more forcibly than any other. Under its stimulating influence they are able to make sacrifices of petty indulgences, subordinate themselves to the demands of law and partnership, and learn to accept success or failure with equanimity. That the lessons so learnt *may* be transferred to civic life is true; it is equally true that they may not; the transferring agency is mainly, if not wholly, the written or the spoken *word*.

A more explicit attempt to teach civics and patriotism is that known in America as the "School City" system, founded a few years ago by Mr. W. L. Gill. The idea was that the repressive discipline formerly so common in schools, and even now very frequent, should be replaced by self-discipline and representative government, the pupils electing officers (mayors, city clerks, etc.), to execute the laws which have been agreed upon.

**School City
System.**

It should be remarked that discipline in the United States is much freer than in our country. "Sit still" methods are not looked upon with much favour; children leave their places freely for the purpose of consulting books, etc.; and the whole

relationship between the teacher (the gender of this word is feminine) and the pupils is more equal than here. Corporal punishment is rarer, the free movements of the pupils apparently reducing the need for it; but a few educationists, notably Dr. Stanley Hall, consider that America has gone too far in the direction of abolition.

It is important to keep certain points in mind when judging the school city system. First, that at the age of twelve, or whenever adolescence begins, personality appears on the scene, and autocratic methods of government become dangerous.* Moreover, when he attains the age of fourteen (thirteen in some districts) the youth will be independent of the school; no mentor will stand at his side either to admonish or command; consequently all the temporary advantages possessed by a system of rigid discipline suddenly cease to operate. Would it not have been better if, for at least a year before he left school, the youth had been occasionally placed in some position of responsibility, so that he might have been initiated into the more independent life which lay before him? The need is almost as great in the case of girls as in the case of boys; and many a working-class woman has to trace, if not her ruin, at any rate her early and senseless marriage, with its sequelæ of ailments and poverty, to lack of such self-respect as might easily, under a rational system of discipline, have been acquired between the ages of twelve and fourteen.

Another consideration is that the duties of political responsibility are thrown upon modern democracies, and that some process is necessary by which an enlightened "civic conscience" may be developed. The "school city" is one device, though by no means the only one.

I propose to consider the leading features of this system.

The school is given a "Charter," assigning to its members certain of the rights and privileges of a "city." It is divided

* See pp. 12 ff.

into a number of "Wards"; its officers are the Mayor, City Clerk, President of the City Council, Attorney, Treasurer, eleven Members of the City Council, and five Judges. The term of office is ten weeks, and is followed by a general election; election is by party ticket, cumulative voting being, however, allowed; there are devices of Referendum and Initiative; the Mayor has a temporary but not a final veto on legislation; there may be "Departments" of Public Works, of Health, of Finance, of Fire, of Parks, of Games and Recreations (gambling games are excluded), and there always are a Department of Order or Police, a Military Department, and a Judiciary Department. It is to these last that the disciplinary management of the school is assigned. The Principal, however, has the right to attend meetings, and has a veto on legislative and executive proposals. The meetings are held after school hours, but lessons on civics are regarded as falling directly within the work of the school city.

The chief duties and responsibilities upon which stress is laid are the care of public, private, and school property, and the avoidance of profane and indecent language, of bullying, and other forms of cowardice. Stress is also laid upon the advantages of education and of citizenship, and a healthy public opinion on these topics is built up. "It shall be the duty of every citizen to vote on every public question where there is opportunity, to use his judgment for the good of all when voting; to put forth his best endeavours in a legal way to secure for every citizen just treatment under all circumstances; to observe the laws and assist others to observe the same. . . ." The school city also has a code of principles embodying the "Golden Rule" and a kind of Declaration of the Rights of Man based on "the ideal of the founders of the Republic, a government of the people, for the people, and by the people, of equal rights for all and special privileges for none."

Among the advantages of the School City System may be mentioned the familiarisation of adults, through their children,

with certain principles or devices of civic life. It was largely with this end in view that the method was introduced into Cuba, a country which, after the Spanish American War, had to acquire the responsibilities of American citizenship.* In the same way, experiments in "proportional representation" and in "women's suffrage" can very well be tried in a school city, and the adult electorate be thus educated to form an opinion, favourable or unfavourable, to the proposed plans.

I append some documents belonging to two "school cities," the first attached to a Cuban, and the second to a New York State school.

THE YOUNG CITIZEN'S PLEDGE.

I am a CITIZEN of CUBA and JOINT HEIR to all her nobility, fame, and wealth.

As the health and happiness of my body depend upon each muscle and nerve and drop of blood doing its work in its place, so the health and happiness of my country depend upon each citizen doing his work in his place. I shall not fill any post, or pursue any business where I shall live upon my fellow-citizens without doing them useful service in return; for I plainly see that this must bring suffering and want to some one.

As it is cowardly for a soldier to run away from battle, so it is cowardly for any citizen not to contribute his share to the well-being of his country. Cuba is my own dear land; she has given me my freedom and my citizenship; she nourishes me, and I shall love her and do my duty to her, whose child, servant, and civil soldier I am.

I shall do nothing to desecrate her soil, or pollute her air, or to degrade her children, who are my brothers and sisters. I shall try to make her cities beautiful, her fields productive, and her citizens healthy and glad, so that Cuba may be a most desirable home for her children in days to come.

I accept the Principles of Citizenship stated in the School City Charter as my own, and I shall endeavour to live and act by them every day.

* By 1902 there were 50 "school cities" in Cuba. The Spanish teachers had been "harsh disciplinarians."

RESOLUTIONS FOR YOUNG CITIZENS.

1. I shall endeavour to cultivate the habit of doing to others as I would have them do to me.
2. I shall be truthful and honest.
3. I shall try never to say in fun that which, if said in earnest, would hurt another's feelings.
4. I shall try not to speak evil of anyone.
5. I shall try not to criticise any person against whom I am prejudiced.
6. I shall try to restrain my tongue when I am angry.
7. I shall be silent when I know there is *danger* of being misunderstood.
8. I shall endeavour to withhold my words when I have a *doubt* as to my motive in speaking.
9. I shall not be a "tale-bearer." I shall endeavour not to tell or repeat anything that will make unkind feelings between people, or that will create prejudice. But I shall endeavour to bring wrong-doers to justice.
10. I shall not countenance unkind or wrong sentiments, and will do all in my power to discourage the use of unkind words by others.
11. I shall endeavour to cultivate a habit of placing a charitable construction upon the words and conduct of my fellows.
12. I shall do all in my power to help the weak, the erring, and the distressed.
13. I shall cultivate kindness of thought and expression in all my relations in life.
14. I shall be CLEAN in my words.
15. Believing that everyone has some good quality or qualities, I shall look for the good and emulate it, and when I find evil I shall pray that its possessor may be delivered from its power.
16. As liberty and justice cannot be maintained except by laws, and as human devices in general are imperfect, I shall aid, both to uphold the laws and to bring about such improvements in them as shall result in a nearer approach to perfect liberty and justice for every creature.
17. Recognising that it is not only selfish but dishonest to shirk one's duties to one's country (by taking the benefits of citizenship without giving the equivalent due for them) I shall diligently and systematically seek to understand what mine are, and then earnestly endeavour to discharge them practically.

ORDINANCES FOR THE INTERMEDIATE SCHOOL CITY.

*Enacted by the Council and Approved by
the Mayor.*

ARTICLE 1. Anything which disturbs the order in chapel, class-rooms, or halls is prohibited.

ART. 2. Any citizen who is tardy or absent from school must present a satisfactory excuse within two days.

ART. 3. Any mutilation of school property is prohibited.

ART. 4. Anything which causes unnecessary work for the janitors or mars the appearance of rooms, buildings or grounds of the school is prohibited.

ART. 5. No citizens are to be in the school building on Saturday, Sunday, holidays or after 1.30 p.m. on school days unless by permission of teacher, and those having such permission are to come and go in a QUIET, ORDERLY manner.

ART. 6. Every citizen shall at all times respect the rights of property and the rights of other citizens.

ART. 7. It is the duty of *every* citizen of the School City to report any violation of these laws to the police.

ART. 8. The punishment for the violation of laws shall be at the discretion of the court, but shall not be less than a reprimand nor greater than the deprivation of rights of citizenship.

ART. 9. Any citizen who leaves class-room during recitation by permission of class teacher is to record name and time in chapel and arrange to see class teacher at 1 p.m. or other convenient time in regard to work missed during the time he was absent from the room.

ART. 10. There shall be no walking across lawns until further notice.

ART. 11. The method of voting and manner of elections shall be left to the mayor with full power to arrange and appoint as he sees fit.

ART. 12. The Mayor shall appoint two policemen in each ward and their term of office shall be two weeks.

ART. 13. Wilful neglect of duty on the part of any citizen shall be considered a misdemeanour.

ART. 14. It is the duty of every policeman who makes an arrest to notify all persons concerned as to when they are to appear at court.

ART. 15. All teachers or citizens who order the arrest of any citizen must write out in full the charge and the names of witnesses. This is to be given to the policeman who makes

the arrest, by him given to the chief of police, who will hand it to the city attorney.

ART. 16. Any pupil tardy or absent without written excuse from his parents may be sent home for such excuse at the discretion of the Principal of the Intermediate Department.

ART. 17. Citizens are not to be in the building before 8.30 a.m. except by special permission of the Principal of the Intermediate Department.

ART. 18. All citizens are to enter recitations provided with necessary books and materials. Wilful neglect of this duty shall be considered a misdemeanour.

HELEN TOWNSEND,
President of the City Council.

GRACE McCORD, *Clerk.*
February 9, 1909.

ETHEL CASTLE, *Mayor.*
Approved, ELEANOR A. PERSONS,
Principal Intermediate Dept.

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For several years "Empire Day"* has been celebrated in London schools. The following memorandum to head teachers will indicate the broad lines of the **Empire Day.** celebration. In proportion as it becomes a part of scholastic and national life, the correlation of Empire Day functions with the rest of the school work will probably become more intimate, instead of the preparations for it being mainly confined to the week preceding. Some of the remarks made below in connection with the May Day Festival apply to the present subject.

I.

During the week or so preceding Empire Day the class lessons in reading, history and geography should, without unduly interfering with the unity of purpose embodied in the curriculum for the educational year, give special attention to the growth and character of the British Empire. The facts as to size, general geographical character and present relations of the different parts of the Empire should be brought under the notice of all children, the survey varying from the simplest description, in the case of young children, to a detailed and comprehensive statement in the case of senior pupils. The story of the manner in which vast territories, so widely separated, have come to form the British Empire should be told in

* Some educationists have urged the claims of the phrase "Citizens' Day," but the other phrase is now firmly established.

simple terms, without bombast or pride of possession, interest lying in the greatness of the materials, in the permanence of the characteristics which have brought these materials together, and in the possibilities of the future, moral and social as well as material.

It will not be possible to do this in the case of the upper standards of elementary schools without some consideration of the principles and tendencies which have been in operation to produce such good results.

II.

Greek colonisation was an extension of Greek nationality over southern Italy, the islands of the Mediterranean and the coast of Asia Minor, without an extension of the State. New cities were founded, much as new homes are formed when grown-up sons marry and migrate. The new cities were repetitions of the older, but each city was in itself the State, and there was no political union amongst the cities. There was, therefore, an extension of Greek civilisation, of moral and intellectual influence, without any extension of political power.

The Roman Empire was founded by conquest. Roman power spread over the shores of the Mediterranean, Western Europe, and as far as Britain. In the main the Roman *coloniæ* were garrison towns in conquered territories. There was thus an extension of political power and of Roman civilisation without any corresponding extension of nationality, and the Roman Empire, notwithstanding the great and permanent influence of some of its institutions, contained the elements of instability—great conquered races restless under the power of the conqueror.

The Greek States and the Roman Empire have gone, but the influence of their language, literature and institutions endures.

Towards the close of the fifteenth century new worlds were discovered in the East and in the West. Gradually the nations of Europe which had power on sea—Spain, Portugal, Holland, France, and Great Britain—began to trade with, and to settle in, vast territories hitherto unknown to Europeans. In Asia, and to a considerable extent in Central and South America, the new lands were already peopled by ancient nationalities and States; in some (*e.g.*, India) the native nationalities remain, in others (*e.g.*, Peru) they were overwhelmed. The enormous distance which separated the European States from their colonies prevented any considerable immigration, even where that was otherwise possible; and so in the main there was an extension of power far in advance of an extension of nationality, and the conditions became, as in the case of the Roman Empire, not permanently stable. North America, was, however, comparatively empty, and the immigrants carried their States with them: where Frenchmen settled, a new France was formed, where Englishmen went, there was England.

In the seventeenth and eighteenth centuries there had grown up a Greater Spain, a Greater Portugal, a Greater Holland and a Greater France, as well as a Greater Britain.

Colonies were at that time regarded by Europe as *possessions*; sources of wealth to be transferred to the State at Home. Govern-

ment was delegated from home and the colonies were protected by the power of the State. The American colonies of Great Britain were free, except in respect of trade; by their trade regulations the home government expected to secure other material advantages, as well as to recoup itself for expenditure in defence of the colonies.

There was thus extension of power corresponding with extension of nationality, but the colonies had no share in the making of the regulations. The idea of representation, unknown to the Greeks or Romans, but well known to the British constitution, was not seriously considered owing to the fact that a vast ocean lay between England and America. The American colonies, which later formed the United States, asserted and secured their independence.

In spite of this loss, however, there has grown up a Britain beyond the seas far beyond the dreams of Englishmen who lived before the American War of Independence; a Greater Britain united by ties of race, religion, language, literature and common interest. Each colony is free to manage its own affairs, its parliaments are fashioned after those at home, the Governor of each colony is the delegated representative of the King, and foreign affairs are an Imperial concern of the British Foreign Office. In the main, Greater Britain is thus not only an extension of the State, but an extension of nationality. In Australia this is wholly true, in New Zealand mainly true, in Canada and South Africa it is partly true; but, as in the British Islands, Celtic blood and Celtic language do not prevent us from regarding ourselves as one nationality, so in Greater Britain a considerable number of other nationalities and races may dwell without impairing the sense of national unity. The British Colonial Empire is free from the weakness of the military empires of old; it is not a collection of different nationalities held together by mechanical force; in the main, England and its self-governing Colonies are members of one family, bound together by ties of affection, race, language and religion; and the Colonial Empire stands in contrast to the Austrian Empire of German and Slav and Magyar, or the great gathering of different faces and creeds in what we call Russia.

It should be borne in mind, of course, that the British Empire is not only a Colonial Empire, but includes the Crown Colonies and the great dependency of India. A great administrative work is carried on by England in governing these countries. India is an Empire in itself, containing a vast population with numerous races and venerable religions and traditions. There is not the same family tie in this case as there is in the case of the self-governing colonies, but it is the aim of England to win the sympathy and loyal esteem of all the Indian races by an even administration of justice, by maintaining internal peace, by developing the resources of the country, and by consulting the highest interests of the people. Similarly in the Crown Colonies, whether in the West Indies, in Asia or in Africa, it is the part of England to promote the prosperity of all the people entrusted to her care, and to uphold the principles of justice and freedom.

It is, however, in the development of the self-governing colonies that the British race has found its most characteristic expression. In the political union of these Colonies with the Mother Country the elements alike of growth and of permanence are to be found.

The English language and literature and institutions will certainly persist as great influences in the world in ages yet to come. Moreover, since steam and electricity have abolished distance, since the causes which led to the severance of the American colonies are no longer in operation, and since political union over vast areas in the United States is apparently one of the great factors of modern history, there seems no reason why the political union of Greater Britain should not possess all the elements of endurance.

III.

Great stress should be laid upon the fundamental characteristics constituting true greatness in the individual as in the nation, and the high purpose of the school in the preparation of boys and girls for the due fulfilment of their duties and responsibilities as members of a great Empire. The lessons to be learnt from the remarkable development of Japan in the arts of peace and war during the past thirty years, and the high sense of duty, the patriotic devotion, the subordination of self-interest to the good of the community and the magnificent conception of public service, which have been such important factors in that development, are worthy of the fullest consideration.

IV.

On the morning of Empire Day the Headmaster or Headmistress should address the assembled school, explaining the origin of Empire Day and its significance, giving a historical explanation of the Union Jack and recounting briefly the main points of the lessons of the previous fortnight. Reference should be made to the responsibilities of Empire, and, in this connexion, the Recessional Hymn or the Children's Song (Kipling) might be recited or sung. At 11.30 on the same morning the whole school should assemble in the playground if the weather is fine or in the hall, and sing the National Anthem and other patriotic songs, concluding with a march past, saluting the flag.

V.

In conclusion it is considered advisable to lay emphasis on the advantages of avoiding a spectacular display, accompanied by artificial sentiment and an extravagance of pride of possession.

The treatment of the subject should impress on young minds how a correct view of the present and a wise forecast of the future depend on the thoughtful reading of the history of the past. "Some large conception ought to arise out of it: it ought to exhibit the general tendency of English affairs in such a way as to set us thinking about the future and divining the destiny which is reserved for us." (*Seeley's "Expansion of England."*)

Then follow quotations from statesmen, and also the following "Story of the Union Jack."

THE STORY OF THE UNION JACK.

The Union Jack, which assumed its present shape in the year 1801, represents a combination of the three flags which were formerly distinctive of England, Scotland and Ireland.

The flag of England, previous to 1606, bore the emblem of St. George, viz., a broad red cross on a white ground. St. George, the patron saint of England, is said to have been an officer in the Roman army under Diocletian, who was martyred because he refused to slay his fellow Christians. He is known as the hero of many brave fights, and in his honour Englishmen keep April 23rd as St. George's Day.

The flag of Scotland, when Scotland was a separate nation, bore the emblem of St. Andrew, viz., a white diagonal cross on a blue ground. St. Andrew, who also suffered martyrdom under the Romans, is the patron saint of Scotland, and, when the Union of England and Scotland took place over three hundred years ago, the flag of Scotland and the flag of England were united.

The flag of Ireland bore the emblem of St. Patrick, viz., a red diagonal cross on a white ground. St. Patrick is the patron saint of Ireland, and St. Patrick's Day (17th March) is celebrated by Irishmen all over the world.

The flag of Ireland was incorporated in those of England and Scotland when the Union with Ireland was effected in 1801, and since that time the united flag of the three countries, or the "Union Jack" as we now call it, has remained unchanged and has become the flag of the whole British Empire.

There are other important devices for inculcating civic ideas.

Honour Boards, on which are painted the names of pupils who have achieved intellectual or other success, or have performed deeds of heroism,* should be found on the walls of every school.

Other Devices.

The School Motto and the School Song—or a carefully chosen group of school mottoes and school songs—may be so chosen and employed as to exert great influence. Probably they should be associated with a ritual of some kind.

Distinctive badges are of considerable value if employed in connection with a good monitorial system. For example,

* Many Honour Boards in London bear names of boys who have saved others from drowning.

each class may elect monthly a class captain; or the class may monthly elect one prefect and the teacher another, these to exert joint authority; or a system of rotation may be adopted. Authority so exercised should be almost confined to external and mechanical matters. To make isolated boys into discipline keepers over their own fellow pupils is always to put them into an invidious position. Where the authority is distributed, as under the school city system, the objections are not so great. But whatever the plan, a badge * is of considerable value as a sign of authority. The names of head boys for each year may also be inscribed on the school honour boards.

May Day Festivals have, of recent years, been revived and developed in many girls' schools. The May Queen is freely elected by her fellows of the senior classes, not because of intellectual or physical accomplishments, but on moral grounds—
May Queen Festivals. unselfishness, sweetness, straightforwardness, and similar qualities. When the great day arrives the Queen is enthroned and crowned, and sundry officers of her court praise her virtues and swear fealty. The lists of May Queens is sometimes permanently inscribed on the walls of the school.

There is very little doubt that this plan, in the hands of capable teachers, could be still further developed as a means of moral culture; and various elements of character not usually emphasised in connection with girls, could be suggested by the teacher as worthy of consideration at future elections of the May Queen. Indeed the function, coming as it does at the time of early adolescence, could be made significant in ways at present undreamt of.† Possibly, however, if we are to employ an initiatory ceremony, full of grave and yet stimulating suggestiveness, one of a less individual character than the May Day Festival should be devised. And yet its associations with the gaiety of spring-tide are in its favour.‡

* As to the school cap see above, p. 360. † See p. 45. ‡ See p. 23.

One cannot help regretting that nothing of the kind has been devised for male adolescents, and that even its significance for girls has been so little appreciated. The educationist (or group of educationists) who can devise a series of ceremonies really worthy of the years from twelve to eighteen, will achieve a more monumental piece of work than almost any other, of an educational nature, that can be conceived. In these ceremonies all the ideas that are significant for life may be wedded with musical *leit motifs* that will recur again and again. I doubt not that, within five years of the establishment of such a system, testimony after testimony would come that this youth or man was saved from folly or sin by the strains of a certain melody as they met his ears in a concert room or music hall.

No school without a capacious hall can be a perfect organism. It is here that some of the most impressive moments of the school history must be passed. The carefully-chosen words addressed by the head teacher to the assembled school are frequently remembered for life. It is from his desk that the philosophy and ethics of all the above institutions must be expounded, together with the philosophy and ethics of the school savings' bank, the country holiday scheme, the free dinner scheme, and the like.

No sharp line can be drawn between patriotic and civic duty and various matters of a personal and economic nature. I must refer to a few of these, so far as they are associated with definite school institutions.

Various "Leagues" or "Guilds" (of Courtesy, of Honour, of Mercy, of Purity) have obtained a footing in different schools, and bear a silent but impressive testimony to the inadequacy of our present systems of moral and religious education. They are, perhaps, especially effective among pupils over twelve years of age; they generally have a code of rules of personal conduct, which each member promises to observe; a badge may be employed, and occasional meetings may also take place.

**The School
Hall.**

**Leagues and
Guilds.**

The readers of this book may never have heard before of the "Guild of Good Endeavour." It represents one of those quiet expressions of a teacher's zeal and personality which are not blazoned forth to the world, but are, nevertheless, as priceless as many better known things. It also combines some of the essential features of adolescent organisations—an element of secrecy and initiation, and a code of rules. I quote the teacher's own words:—

"The idea was first suggested to me about 8 years ago by 'The Guild of Courtesy.' I drew up a few similar rules, simple but comprehensive, which each member engages to read every morning.

"The members are elected by their class-mates, if they consider that, during the previous month, they have tried to live up to the rules of the Guild.

"Once a month, a meeting of members is held, when rules are discussed and a helpful story or passage is read.

"Girls are not eligible till they reach Standard V., and they are advised not to speak about the Guild, as it is desired to work quietly and unobtrusively.

"It will thus be seen that only earnest girls join, and therefore the Guild sets a high standard of conduct before the class generally.

"There is no doubt that the girls have been greatly helped by their membership, and the rest of the class have benefited by their influence.

"I have kept in touch with a large number of these girls after they have left school, and find that the Guild has left its mark upon them."

The card of rules given to each member is as follows:—

THE GUILD OF GOOD ENDEAVOUR.

MOTTO :—

"Not failure but low aim is crime."—LOWELL.

RULES.

1. To be honest and truthful.
2. To help everyone as much as possible.
3. To be obedient and respectful to parents and teachers.
4. To be kind and unselfish.
5. To be polite to everyone at all times.
6. To be clean and tidy in everything.

I _____ promise to
try to keep the above Rules.

One of the most delicate and yet most important tasks a headmaster can perform is that of suggesting to his pupils the kind of work for which, on leaving school, they are best fitted. His advice is generally listened to with interest, and is frequently followed. But if it is to be of real value it must be genuinely discriminating. "A schoolmaster will lay himself out to receive applications from employers, and will tell you with pride that he has places booked for the next twenty or thirty boys to leave. In a case like this, as in all cases where numbers are aimed at, boys, . . . who are only too willing to follow like sheep a lead that is given them, often find themselves dumped into quite unsuitable situations within a few days of their leaving school."* The result is dismissal and the development of a casual frame of mind. Boys have been known to have been employed in as many as seventeen different (often totally different) situations within three years of leaving school.

Certainly something should be done, during the last two or three years of a boy's school life, to compel him to see the world and its occupations. Hundreds of boys in London have never gone a mile from their own homes. Ask them what kind of work they would like to follow and they naturally do not know. Cases of specially gross ignorance are occasionally recorded (*e.g.*, of a boy who sold matches at Shoreditch and who, on being asked why he did not do regular work, replied that he would not get paid till Saturday, and so would have to go a whole week without money for food), but most boys drift into their occupations in a condition of almost equal ignorance; questions of relative wages, hours, regularity of work, prospects, etc., are rarely discussed in schools; and even the arithmetic lesson, which would afford many opportunities for impressing economic facts, is usually concerned with the investment of large sums of money in "stocks," or with the cost of so many

* URWICK—*Studies of Boy Life in Our Cities*. P. 105.

tons of coal at £1 9s. 2½d. (there is nearly always a farthing) a ton.

There is a valuable field of work here, which can be easily correlated with local geography, arithmetic, drawing, and other subjects. Visits to factories, engine yards, generating stations, etc., should be organised, so that where real capacity exists it may have the chance of being guided or attracted into a congenial calling. Every boy loves machinery; few are interested in specific gravities; yet at present most of our schools act on exactly the reverse principle. "Water finds its own level," the teacher asserts, and illustrates the fact by means of a somewhat ridiculous piece of apparatus provided by a scientific instrument maker. Yet half a mile away may stand the municipal water works where the same fact is illustrated on a large and striking scale.*

But while allowing boys to revel in their admiration for machinery, and using the visits as means of guiding them to employment after school days are over, the teacher should be careful to let them know the dark side of modern industrialism, namely, the narrow and degrading specialisation which is exacted of the worker, who has merely to perform one small act over and over again each day. This fact should be pointed out, not in order to depress the spirits of a well-skilled and ambitious boy, but partly to inoculate against the depression which will inevitably come when he discovers the facts for himself after entering his trade, and partly to point him to a means of solace, namely, the use of his leisure hours in hobbies. Another matter that might be pointed out is that, until there is a demand for truly artistic work, however simple the form of it may be, the individuality of the workman is certain to be depressed; everything will be made on the principles of cheapness and uniformity, and taste and creativeness will be at a discount. Some social reformers see more significance in this creation

* The piece of apparatus may, nevertheless, be useful enough in its way.

of a *demand* for good work than in almost any other proposal that has been made for years past.

The work of the *National Institute of Apprenticeship** should be known to all teachers, and they should do their best to find good trades for their most promising pupils and to warn the less promising against "blind alley" occupations.† But the plain facts should not be concealed, and one of those facts is that there are dangers even in apprenticeship, for, owing to the ever changing conditions of industry, a specific kind of skill may cease to be useful within a few years time.

Considerations such as those just brought forward will make a teacher cautious of identifying the fortunes of the school too closely with those of modern industry. He must always be asking himself the question whether it is his chief duty to provide his pupils with niches in the economic system, or to supply them with hobbies for their leisure hours. I am convinced that, if the economic system continues to be a soul-destroying business for the majority of the workmen, the teacher should concentrate upon the second purpose. If, on the other hand, the economic system can be humanised, the teacher should do his best for his pupil in both ways.

I am discussing these various school institutions because they represent, or should represent when managed properly, a judicious blend of instruction and training. By instruction is meant the providing of ideas and the awakening of interests; by training, the establishment of certain habits or habitudes. I think that there would be no grave error in regarding instruction and training as, respectively, the impersonal and the expressional sides of human activities; and, if so, the intimate connection between the two sides becomes obvious.

The word "instruction" has, however, a not very pleasant sound. It carries with it, like the word "moral," though to a

* 39, York Place, Baker Street, W.

† In case any chance reader in the distant years to come should read these lines, I may say that a youth may be snatched up at 14 years by our present industrial system and be cast aside to starve at 18. Such is our power of foresight and organisation !

less extent, old fashioned associations. When we are told of someone "giving instruction," we picture to ourselves a dull, prosy, old-fashioned person laying down the law dogmatically, and doing nothing to enlist the sympathies and employ the reasoning powers of his pupils. It is necessary to say, therefore, that the word "instruction" must be used in its widest sense for the process of giving or suggesting ideas.

Now, educationists are rapidly coming to the opinion that much of the instruction given in classrooms could better be given outside and in connection with a number of special agencies. The "open-air" school is particularly significant in this connection, because it will do much to break down the classroom idea—the idea of a teacher talking, talking, talking, to a group of children seated, seated, seated, in fifty fixed desks. This arrangement is clearly artificial and should be exceptional instead of, as at present, normal with every class. The open-air school is closer to natural human life. It brings training and instruction into intimate contact with each other, a contact difficult to establish in a classroom where the children have mainly to listen.

But the open-air school, though arriving, has not yet arrived in earnest, and in the meanwhile there are a variety of agencies which possess some of its advantages. Their tendency is to make learning a natural and not a formal or stilted process; to link instruction with training; to make the school resemble real life; and, above all, to provide the child with a richer store of real experience than he is able to get (however skilful the teacher) while seated in a classroom. How important it is that the child should have a rich store of experience, and how unreal much of our teaching is in the absence of this, have been already shown. Until a child has a plentiful supply of "psychological concepts"—rough-and-ready but meaningful ideas of hills, trees, etc., he can never be initiated into the realm of "logical concepts"—exact ideas capable of definition and of becoming effective tools of thought.

The agencies with which I shall now deal are mostly of the nature of visits to various institutions and places where first-hand knowledge of the works of man and nature can be acquired. Hardly, if at all, less important is the encouragement and organisation of home reading, for though reading does not supply first-hand knowledge of nature, it does supply first-hand knowledge of man and very good second-hand knowledge of nature.

Surprisingly little use is made by schools of visits to great *exhibitions*. The moral and social significance of such visits will be recognized by anyone who admits the truth of the above remarks relative to workmanship. Stevenson tells us in *An Inland Voyage* that a French innkeeper was in the habit of visiting the Paris museums because, as he said, "One sees there little miracles of work. That is what makes a good workman; it kindles a spark." A visit to a good exhibition may, indeed, kindle two sparks. It may, in the first place, make a boy desire to be a good workman, in his leisure hours if not in his hours of daily toil. It may, in the second place, awaken an appreciation for the *results* of good workmanship, and may thus, by affecting the demand for it, affect the conditions of skilled labour generally.*

I think that our scholars will some day visit courts of justice and attend meetings of municipal bodies, in order to become acquainted with the methods of judicial and administrative procedure. But that time will not be yet. More likely, if not more feasible, are visits to places and buildings of historic interest.

It has been shown, in *The Primary Curriculum*, that such places or buildings may provide apperception material for subsequent history lessons, or that history lessons may supply apperception material for the subsequent visits. That is to say, either the visit may come first or the lesson may come first. Both methods

**Visits to
Buildings, etc.**

* See above, pp. 375-376.

are desirable; constant reference should be made, in every lesson, to the places visited by the class as a whole or, more casually, by any of its members; and conversely the lessons should be employed as a means of giving the class such information as will render subsequent visits profitable.

Whichever method predominates, there is great need that the teachers of each locality should be provided with far more definite information on local history than is at present easily accessible. No doubt, buried in reference libraries a mass of it is available for any teacher who cares to search, and further instalments are scattered through the great works of Froude, Macaulay, and other historians; but it is unfortunate that the collection of such material should have to be undertaken laboriously by the casual enthusiast. The work should be done, once and for all, in every district, so that the teacher migrating into it, may possess himself within a few days of a mass of local illustrative material for class teaching. Either the local education authority or the local teachers' society seems the suitable body for this purpose; the need is, in any case, urgent if history is to be redeemed from its present disgraceful condition. Problem work in history is admittedly hard for children and teachers, but the study of local history is not.

Let me adduce a few examples of the kind of history here meant.

How many children in Oxford primary schools have ever been taught, in a vivid fashion, about the three great "Oxford Movements"—that of Wyclife, that of Wesley, and that of Newman? I know nothing of Oxford schools, but I doubt whether Oxford children know any more about those movements—all three of enormous importance—than the children of London or York. To be more specific, how many Oxford children have ever heard how Whitfield—Wesley's great colleague—"remained for hours prostrate on the ground in Christ's Church Walk in

Local History.

the midst of the night, and continued his devotions till his hands grew black with cold?" Or how many Bristol children know that it was at Kingswood, in 1739—when Walpole was tottering to his fall—that Whitfield commenced field preaching, thus initiating one of the epoch-making events of the English-speaking world?

To how many Lincoln children has been read from the graphic pages of Froude the story of how, during the Pilgrimage of Grace, the insurgent council sat in the chapter house of the fortress-like cathedral, and how the "gentlemen" of the party, justly suspected of lukewarmness by the priests and Commons, narrowly escaped with their lives? And to how many Doncaster children has been portrayed that later scene in the same great crisis, when the King's forces, on the south side of the Don, and the Catholic forces on the north bank, faced each other day after day while momentous negotiations passed between the leaders?

London, badly provided with facilities for nature study, is unusually well provided with materials for the study of history, and considerable progress has recently been made in developing this side of school work.

I would only remark in closing this somewhat inadequate section, that one institution has been almost wholly ignored, even by the most earnest advocates of the teaching of local history.

I refer to the cemetery and churchyard.* Under a flat tombstone in Stoke Newington lie the remains of Mrs.

Churchyards. Barbault, the authoress of those lines on *Life* which made Wordsworth envy her. In Bunhill Fields Burial Ground, just outside London Wall, lie buried Daniel Defoe, John Bunyan, General Fleetwood, and other worthies of the seventeenth and eighteenth centuries. In the matter of famous graves, London is naturally at an

* The memorial tablets on various London houses ("Dickens lived here, 18—," etc.) is another matter that might be considered.

advantage over all other towns, and some surprise may be felt that they have not been more extensively used by the schools as links with history, and as aids to the teaching of that all-important subject, biography. I suppose one reason is the lugubriousness of graveyard associations, but stress should be laid by the teacher mainly on the achievements and ideals of the dead, and not on the transitoriness of life. On the whole, however, adolescence is likely to profit more than childhood from the kind of study here outlined. What a fine lesson in civics could be based on the monument in Bunhill Fields, to Thomas Hardy, the man who worked for fifty years in the cause of parliamentary reform and died immediately after seeing his hopes realised by the passing of the Reform Bill, which was expected to "lead to good and happy government!"*

Surely every teacher in England should be provided with full information on this and similar topics. Until he is, our teaching of civics and patriotism must remain somewhat unreal and inefficient.

* Professor Adams playfully makes fun (*Exposition and Illustration*, p. 333) of "fashion-plate teachers," who would let their children see Guy Fawkes's identical lantern, now preserved at the Ashmolean Museum. "What," it may be asked, "is the good of seeing a person's tomb?" The only answer would appear to be that it gives one a definite and concrete point of attachment for an apperception mass.

CHAPTER XXXI.

School and the World of Nature.

THE conventional "object lessons" of the lower standards have been repeatedly condemned by almost all people who know them at first hand; they are not chatty and spontaneous enough; they are not practical enough; they are not alluring enough; they are not suggestive enough. Neither on the impressional nor on the expressional side are they usually a success. "Nature study" would appear to be far better than "object lessons."

But most teachers in senior schools, unlike those under the Fröbelian influence which dominates our infant schools, have not yet come to take for granted that a rich supply of "nature material" is usually necessary for genuine "nature study." There must be an aquarium, and there must be a weekly hunt for flowers and leaves in the neighbouring forest. All this means trouble; and though teachers are quite willing to take trouble when it is regarded as a part of the scheme of things, they hesitate to take it for the sake of a mere "fad"—like "nature study." Consequently, the "nature study" lesson is sometimes quite as barren, dull, and verbal as the old "object lesson."

But "nature study" is no "fad"; the school is bound to teach it; and the best way to teach it is not in the class-

room at all, but in the parks, in the forest, or on the seashore. No laborious provision of "specimens" will then be necessary.

"But such visits will devour time." Not very much time, after all, for only a few visits a year are ordinarily to be

**Objections
and
Difficulties.**

expected. Nature study is a subject which, once we have aroused our pupils' interest in it, will readily take care of itself. A boy (or girl) whose interested attention has been called to the flowering of certain trees in a park, will readily follow, on his own account, the history of those trees as season gives place to season; rambling along the pathways, he will make comparisons between this tree and that; uncertainties will give rise to problems, and the problems will invade the schools. "Nature study," as thus pursued, will be a genuine, living, heuristic, and humanistic subject. One priceless advantage of it will be that not only the pupil, but the pupil's brothers, sisters, friends, and even parents, will find themselves becoming participators in the work; parental, fraternal, and filial duties and pleasures, at present hardly dreamt of, will emerge to glorify life; and our parks, fields, and forests will take their place among the most sacred spots of our land. Besides, it will be found on investigation that not these open air methods, but our present "sit still" methods are the real devourers of time, for no one can assert that our object lessons and our elementary science lessons have awakened much real interest in nature.

"But such visits will lack 'system'; the children will only pick up miscellaneous knowledge, not real 'science.'" This will generally be the case; but real "science," if by that we mean classifications, definitions, and formulations, is quite unsuitable for the primary school. A living interest in nature we must try to cultivate; and then, sooner or later, most probably during the adolescent period, a living interest in classifications, definitions, and formulations may come of its own accord, for the pupil will see the value of these devices.

But premature systematisation, elaborateness, detail, or "accuracy" should be severely barred. The wonder, the poetry, the beauty, the mysterious cruelty of nature, the apparent blend of purposiveness and blindness in her doings, her luxuriance, the romance that surrounds her long travail—of these, however, the pupil cannot learn too much.

There is another aspect of the present question very rarely referred to. When Mime tried to impose on Siegfried a false account of his parentage, the young hero was able triumphantly to rebut his preceptor from first-hand knowledge of nature. Unquestionably, the great facts of parentage, at present conveyed to hardly any English children in a decent and reverent way, can best be mediated by nature study; and perhaps some day an educationist will grapple seriously with this problem.* Meanwhile, every visit to the Zoological Gardens, every thoughtful bit of "nature study," should serve to dissipate frivolous ideas about existence, and should provide some rudimentary apperception masses for the interpretation of filial, marital, and parental duty.

**Sexual
Knowledge.**

Mr. Wells tells us in *Tono-Bungay* how his hero was brought up in the neighbourhood of a great park. "About that park there were some elements of a liberal education; there was a great space of greensward, . . . there was mystery, there was matter for the imagination. There were corners that gave a gleam of meaning to the word forest, glimpses of unstudied natural splendour." Some such effect we must determine to produce if our "nature-study" or "science" is not to be a farce. Words like forest, river, hill, sunrise, must have a "gleam of meaning," and no mere classroom work will give that gleam. The following remarks on the London Junior Council Scholarship Examination for 1909 are worth noting in this connection.

* Mr. F. J. Gould, in his book *On the Threshold of Sex* (Daniel), and Canon Lyttelton in *The Training of the Young in the Laws of Sex* (Longmans), have made courageous attempts in this direction.

“One is struck by the limited vocabulary and the helplessness in translating book language into language of everyday life on the part of a great majority of the candidates. Many had evidently never seen the sea, or they would not have described it as flowing under bridges or up mountains . . . Valleys, lowlands, weirs, and even marshes and mills, are evidently, to quite a considerable section of the children, only words, and not things of which clear conceptions have been formed. Some candidates mixed up the river and the sea in great confusion.” Statements like, “The sea looks very pretty with flowers and trees planted all round,” and “There is one monster in the sea so big that it can hardly get in,” were significant of the ignorance of town children.

Of course there are many unsolved problems in connection even with a subject like geography. No one knows with any certainty what is the right educational procedure. There may, perhaps, be quite a large part to be played by symbols inscribed on maps and globes, or by words (another kind of symbols), even in the early teaching of the subject; no one can say, for there have been hardly any experiments on the subject. But there is general agreement that a certain amount of solid concrete acquaintance with the face of the earth is necessary as a basis for geography, however soon we may have to leave that basis and soar into the regions of the symbolic; consequently the importance of school visits to parks, and, still better, to spots of genuine interest in the country or by the sea-side, is enormous, and for the town child absolutely imperative. “When he hears the teacher speak of a ‘hill,’ he thinks of ‘Lavender Hill’ and its load of dingy and mean respectabilities; a lane is associated with East Lane in its carnival dress of Saturday night; while a common object like a beehive inevitably suggests the place where mother gets her beer.”

One neglected and vastly important aspect of the present question as it concerns the town child, and particularly the London child, has been dealt with by Mr. Reginald Bray in the work from which I have just quoted.* He has elaborated the point that the environment of this child is of so definite and peculiar a nature as to influence his physique and character in several very marked ways. "A modern treatise on pathology describes a hundred forms of sickness from which our ancestors were immune; and of these new pests the bulk are due to the more malignant, because more concentrated, contagion of man"—contagion which in rural districts is removed, or rendered innocuous, by plants, by the sun, and by the micro-organisms of the soil. Intellectually and morally, the town environment is also potent. Whereas, in the country, a series of natural changes occur, infrequent but recurrent, and often rhythmic, in the town the human element is the only one that seriously affects the child. "Take, for example, the picture of the street as it stands reflected in the mind of the child. It is a narrow channel, bounded by houses on either hand, and blocked at both ends by other houses. Men and women, strangers for the most part, move in endless series down the pavement; a sinuous and interminable procession of vehicles in primitive disarray straggles along the road. All things . . . change and change ceaselessly; they seem to emerge from the nowhere, without rhyme or reason, for a brief space form a portion of his universe, and then, without rhyme or reason, pass out into the nowhere again. . . . There is no definite centre round which these thousand sights revolve, nothing to hold them and give them unity, nothing to produce the consciousness of cause and effect; all is bewilderingly different. . . . The permanent element† exhibits no variation, and that which varies presents no element of permanence, The street is

* *The Town Child.*

† Houses, etc.

the abode of irrelevant, disconnected and casual change." The only god in the city is man, who both proposes and disposes; "it is only in the village that some non-human power has the final word to say on the matter."

Another factor is equally potent. The noises of the town operate slowly but disastrously on the nervous system of the child. "The town . . . delivers a constant assault on jaded nerves, and sets them throbbing and thrilling in a vain attempt to adjust their tension to the note of the stimulus." Lunacy, or at least mental strain, leading to restless and irritable moods, is largely traceable to this cause.

In short, while repose, silence, and beauty reign in the country, their opposites reign in town, and human nature responds to the two very different environments.* Strange though the remark may sound in these days of controversy over religious instruction, arguments could plausibly be adduced to prove that no child born and bred in the heart of a great city can really "believe in God" at all. "To see in such an environment the witness of any vast and unfathomable power, passes the wit of man." A child who never sees an horizon can have little or no idea of infinite space; a child whose ancestry only emerged from the past a few years ago, who never sees an ancient tree or ancient building, who has, in fact, no standards of temporal measurement, can have little or no idea of infinite time.†

* Need I enter the *caveat* that the type of human nature fostered in the country is no more ideal than that fostered in the town? In some respects the town type is better. It is in towns that "the finest blooms of charity" can be found.

† When children have been tested without being previously primed, their ideas of time are almost always found to be grotesquely erroneous. The writer of *The Town Child* calls attention to another neglected fact, not so pertinent to the chapter, though quite pertinent to the question of religious instruction. The child's human environment consists of persons all of the same social rank. "No mystery hedges the life of another . . . neither respect nor reverence can flourish, for these are tender plants, and wither in the fierce heat of familiarity." The importance of this aspect of town life is immense, and yet rarely or never referred to. Even the best "democrat" must see the peril. It would appear that clergy, teachers, and inspectors here play a part of which they are commonly unconscious; they give to the town child some little sense of social, moral, and spiritual vistas.

Of all the absurdities of the controversy above-mentioned, none, therefore, is greater than the fact that hardly any party or sect—Roman, Anglican, Nonconformist, or Secularist—seems interested in giving children the materials for grand ideas; the materials out of which such qualities as reverence, repose, seriousness, can be built up.

School "Flower Shows" have been considered in *The Primary Curriculum*,* and much could be said about Field Clubs and Photographic Clubs and Annual Excursions. But even more important, because more applicable to the worst urban conditions, is the humble window garden, which not only adds an element of charm to the most poverty-stricken home, but helps to supply the missing ideas of time, season, and growth.

The meaning of remarks on pages 23-4 may now be more apparent than before to the reader. If the term "nature study" could be interpreted so widely as to include what I have there called "nature worship," instead of meaning, as it too often does, a peddling, finicking attention to uninteresting details, an element of stability and balance would enter into mental and moral life of our large towns. Probably the open-air school is the only thoroughly satisfactory means of introducing this element, but something can be done by a steadying ritual, by a fuller use of music as a therapeutic agent, by visits to spots where nature still rules, by preaching the value of such visits, and by preaching the gospel of repose in its various aspects.

The rest of this chapter will deal with what, pending the arrival of the open-air school, is perhaps the best method of bringing the child into contact with nature, I mean the school journey.†

* Pp. 214-5.

† The rest of this chapter is the work of Mr. H. Millward.

THE SCHOOL JOURNEY.

For some considerable time past, schools have been permitted by the Board of Education to pay visits to places of interest, under Art. 44 (*b*) of the Code. Full advantage has not always been taken of this regulation, but nowadays teachers are undoubtedly anxious to make more use of the privilege of paying school visits, and are meeting with more encouragement in their endeavours to extend the aims and scope of the school-journey.

In France, Germany, and Switzerland the school-journey has become recognized as a valuable means of furthering the child's education. Thus there is the "Wandervögel," a German society for the promotion of school excursions, whose aim is officially stated to be "to promote rambles and excursions of German boys in their own and other neighbourhoods, and thus to awaken in them a taste for the beauties of nature, and to give them opportunities of learning to know their German homeland and its people at first hand." In France, the Society "Œuvre des Voyages Scolaires," founded in 1891, does similar work. In this country no such society has yet arisen, though the managers of the "Children's Country Holiday Fund" have always endeavoured to get those town children who are sent under its auspices into the rural districts during the summer holiday to take an intelligent interest in the plant and animal life of the district visited.

In England the privilege of paying visits to places of interest during school time was at first made more use of in the towns. Famous buildings, museums, picture galleries, etc., were in most cases the objective of the visit. But when nature study began to loom large in the curriculum it was evident that the county schools enjoyed special opportunities for using the school journey in aid of the classroom teaching in this subject, and country rambles, either for collecting nature specimens or for sketching trees and flowers soon found

a place on the time table of the up-to-date school. Meanwhile, a few enthusiastic teachers had begun to consider the advisability of conducting the school journey on more ambitious lines, and planned visits extending over a week to more distant parts of the country. These visits were, however, made during the school holidays and did not come under official notice, but in the year 1907-8 three London schools paid visits extending upwards of a week during the school-term, and the long school journey thus became officially recognised by the Board of Education. In the summer of 1909 at least three London County Council schools (Glyn Road, Hague Street, and Hanover Street) planned school visits of a fortnight's duration during school term, and their work was inspected by the Board of Education.

At the present time, then, the visits that can be made under Art. 44 (b) fall into two classes:—

(i.) *Short School Journeys or Rambles*, occupying not more than a day, and in most cases confined to either the morning or afternoon session. Such journeys are naturally limited to the home district.

(ii.) *Long School Journeys*, extending over several days, and in some cases occupying a week, or even a fortnight. These enable the teacher to take his scholars right away from the home district.

In the case of *Short School Journeys*, the visits should be **subsidiary to and illustrative of** work actually being taught in school. They should bear much the same relation to the school-work in such subjects as geography, history, and nature study as field work does to the study of geology, or as the laboratory work does to the teaching of science; and where circumstances permit, they should form a regular part of the system of teaching.

The uses to which these Short School Journeys can be put will vary greatly, according to the locality of the school.

Each school should make the fullest use of the material opportunities which the district affords for the illustration and illumination of the teaching in the class-room. If a school is situated in the inner zone of an industrial town, where the nearest park or open space is not easy of access, and where the poverty of the scholars is such as to debar them from contributing towards the necessary travelling expenses, then it is practically impossible to arrange for school visits to be paid, though it is this very type of school child, with his "urbanized" imagination, who would gain immensely by being taken on a properly arranged series of school journeys. Thus, if the scholar from an East End slum district could be taken out to Hampstead Heath, and there given a few geography lessons, the subject would gain greatly in interest and usefulness for him.

Fortunately, the schools which cannot indulge in the Short School Journey are not so numerous as one would imagine, and even in the poorest school it ought to be possible, by careful planning, to arrange for at least one journey a year, and the results accruing would more than compensate for the effort expended.

When planning a school visit, the teacher needs to decide on what he wishes the children to concentrate their attention; otherwise valuable time is wasted, and blurred ideas result. By making a judicious selection one can better focus the children's attention, and can thus hope to secure vivid and lasting impressions. All this means that the teacher himself should first go over the place to be visited.

**Preparation
by the
Teacher.**

In addition to preparing the subject matter to be dealt with on a visit, the teacher must plan out the best method of making the journey, and be on the alert to secure those facilities and special privileges which are gladly granted to school parties.

In the case of most Short School Journeys, as the visit will be directly connected with some aspect of the class-teaching, the scholars must be given, in outline, sufficient information to make them interested in, and able to appreciate, what they are going to see. It is a mistake, however, to give too much detailed information before the visit, or to waste time in trying to give word-pictures to the class when they can more easily gain the knowledge by actual observation. Thus the story of the founding of Westminster Abbey would be taken in class, but the architectural features would be left till the visit. Similarly, a class would have learnt much about the Romans in Britain and in London before being taken to the Guildhall Museum. But Roman customs, modes of dress, etc., would be better dealt with on the spot. The scholars would there see the cinerary urns (in some cases still containing ashes) the wine-jars, lamps, vases, ornaments, tiles and pavements, and figures of gods and goddesses. Then, when they have noted the great contrast between the personal adornments of the Romans and the more primitive ones of the Saxons, the difference in the civilisation of the two races will be brought home to them. Again, a visit to Waltham Abbey would only be appreciated by a class which had had lessons on monastic life and the Reformation; the visit to Waltham could then be used as a concrete illustration, and such points as the situation of the Abbey near to a deer-forest; the valuable agricultural lands close by; the well-stocked fish-pond and river; the Abbot's corn-mill and his palace (Copt Hall); the neighbouring village of which the Abbots were overlords—all those would show the power and affluence of the monks, and some idea could be gained of village life in feudal times. Then the present Church—a mere fragment—and the marks of the ring which held the chained Bible would be spoken about, and the boys would better realise what an upheaval the Reformation was.

**Preparation
by the
Pupil.**

For all school journeys the boys should be provided with a graphed sheet showing the route to be taken and the points to be looked for. For a long journey each scholar might with advantage be given a more detailed guide book.

To sum up, in the case of short journeys, the preparatory lesson in the classroom should end on a note of interrogation—the visit should supply the answer the classroom lesson should end with a tantalising “to be continued in our next,” and the visit should provide the sequel.

In the Long School Journey, there is not the need to make the classroom work so preparatory in nature; the journey is to introduce new work, new ideas and observations; and a chat each night and lessons at school on the return should supplement and revise what the journey has already imparted.

As regards Long School Journeys the relation which these will bear to the work done in the school will vary according to the aim the teacher-organiser has in view. If the Long School Journey is regarded merely as a series of visits made on consecutive days, and if it deals with miscellaneous subjects, then it differs little in character from the Short School Journey. Many have been planned on these lines, but it is doubtful whether the best results are secured when too great a variety (and often confusion) of material and many isolated facts are presented to the scholars, as frequently happens on Long School Journeys conducted in this fashion.

If, however, in the scheme of work drawn up for the Long School Journey, *one subject* (e.g., geography) is chosen as *the central topic* for study, and other subjects (geology, nature study, and local history) only dealt with as cor-relative to the central subject, then concentration is secured and more permanent results should accrue. In this case “**intensiveness**” rather than “**extensiveness**” is the underlying principle.

Whether the Long School Journey aims at “intensive” or “extensive” teaching, it does, as we have noted, introduce

the scholar to a new physical and social environment, widens his mental horizon, and enables the teacher to give to the scholars lessons which could never be so well taught in the classroom or on the Short School Journey. Thus the transference of an inland boy to the seaside for a fortnight opens up many new avenues of knowledge. The work attempted on such a Long School Journey is not merely subsidiary to the classroom work as in the case of the Short Journey, but a new field of knowledge is explored and new facts are learnt which will provide material for further lessons on returning to school. The Long School Journey is, in effect, the transference of the school to a new locality for the time being.*

It is, however, being urged in some quarters that the Long School Journey should avoid being a mere transference of the school to a new environment, and that the work attempted on the excursion need have no direct relation to the school curriculum, but that it should be more in the nature of *an attempt to show the scholar how to spend a holiday intelligently*. Thus the scholars who are to take part in the excursion would be previously called together and an attempt would be made to find out the natural bent of their minds. The scholars interested in plant and animal life would be grouped in one section; those interested in rocks and scenery in another; those keen on sketching or architecture or history in another. Then during the whole of the excursion, each scholar would work only at his pet subject. There would, of course, be days when all the scholars would be grouped together and taken to some place of interest which would appeal to them all (*e.g.*, a lighthouse, or a fort), but this would be of the nature of an interlude. In succeeding years the scholars would add to their knowledge of their hobby (or pet subject) and thus a ripening and cumulative experience would be gained as the result of several annual excursions,

* Thring transferred Uppingham School to the seaside (Borth) on the occasion of an epidemic.

and a lasting influence for good on the boy's life would be the result.

The Long School Journey may be conducted in several ways :—

(i.) *As a walking tour.*—This is rather impracticable in our variable climate.

(ii.) *As a camp.*—This is a valuable method in some respects but one's choice of sites is soon found to be strictly limited.

(iii.) *Furnished headquarters.*—Here some of the disadvantages of camp life are obviated and greater freedom in choosing which district to visit is possible.

The boys may be boarded out in cottage-homes as in the case of the Children's Country Holiday Fund. In the last method, a boy leaves behind his normal "atmosphere" and gets an insight into the life and customs of other families. It ensures his getting away from the other boys and the teachers for several hours each day, and he may thus be better enabled to enter into the spirit of the place. The boys, of course, would be called together each day at a fixed time and have their lesson, but would then be dispersed again and become free to let their new environment act upon them. Each boy would be set to record his own observations and glean information about the various aspects of the life round him (*e.g.*, state of crops, rotation of crops, plants and animals peculiar to the district, the employments followed by the inhabitants, etc.). Such an experience would produce breadth of view and might be greatly valuable to the boy in after life when called upon to vote.

Children need a certain amount of training before undertaking a Long School Journey, especially if visiting a hilly district, and if long rambles are planned.

Precautions.

They should be given plenty of marching exercise previously; they must be well shod and provided with suitable and sufficient clothing for the time they will

be away. It is easy to produce a condition of heart-strain," and the child might be physically worse off for his trip. A long journey for mere sight-seeing should be avoided—this proves particularly trying. It is essential that each child should be given an hour's rest after the midday meal, kept absolutely quiet, and, if possible, induced to sleep.

Before taking scholars on a long journey the teacher should have them *medically inspected*; the height and weight of each child might be taken; it should be ascertained that the place to be visited is free from epidemic; negotiations should be entered into with the local authorities for the provision of suitable and sufficient lavatory accommodation; the cleansing, feeding, and sleeping arrangements need careful forethought. In fact, to achieve everything satisfactorily is a triumph of organisation. Schemes of lessons must be drawn up and specific duties allotted to each of the accompanying teachers; these will vary from the supervision of the bathing-parade to the acting as banker and treasurer for the party.

In the case of long journeys, particularly where the scholars and teachers live together, the question of discipline is important. The teacher becomes, as it were, "a big brother." He has a chance to see his pupils in a different light and to get to know more of their ideas and outlook on life than is possible otherwise. The children themselves can be led to have some conception of common interests, and thus the teacher can show the necessity of having moral and ethical standards in the community. When the primitive canons of conduct become habits of thought and action, and where a sense of right and wrong and a certain amount of conscientiousness are apparent in the scholar, the dogmatic authority of the teacher can be slackened, and the child's sense of honour be appealed to. This is perhaps one of the greatest advantages the Long School Journey confers, and where the tone of the school is good, nothing but the best results accrue.

**Ethical and
Moral Aspects.**

Every visit should be followed by a thorough revision. The class should be carefully questioned, and some acknowledgement should be made where scholars have noted details and made profitable observations.

**After Use of
Visits.**

A rough note book should be kept on each visit, and sketching should be encouraged. The sketches could be worked up afterwards. The scholars should be encouraged to ask the teachers for an explanation of any point about which they are still in doubt. Whenever occasion offers, the teacher should use information gained on a visit as a stepping stone to ideas and new knowledge. The visit should provide the scholar with new apperception masses, and these should always be used as links for further information.

Where the visit has resulted in the scholar observing striking illustrations of fundamental knowledge, these should be as widely applied as possible. Thus, an excursion could deal with typical land-forms (hills, valleys, cliffs, a river basin, etc.), and in such a case as that of the boy living in crowded town areas, whose physical environment affords him little opportunity of studying these forms, the knowledge gained on such an excursion would be most valuable, and could be very widely applied.

On some excursions the scholar should be taught how to read a map of the district. With practice in this, he will gradually be able to visualize a map, and thus lay a foundation for the teacher to build upon in future geography lessons, where the intelligent reading of the map of a country will yield many clues to a proper understanding of its geography. On all journeys it is advisable to let the scholars have an Ordnance map.

Again, if a child is trained to study a district on the right lines, to see for himself how its geography has affected its history, its plant and animal life, he is being put in the way of making similar observations and deductions for himself whenever he chances to go to new places, and is thus being

led into taking a natural and intelligent interest in life. Even if such training does not show direct results in the class-room, mental stimulus is provided, and the awakening of intelligent interest can be converted by the skilful teacher into sustained effort.

As imagination is founded on memory images, an extended use of the imagination is possible after a beneficial visit, and where such a visit supplies the child with accurate primary conceptions, the subsequent acquirement of more detailed knowledge will be the easier for him.



CHAPTER XXXII.

School and the World of Literature.

THE mere power to read is a gift of doubtful value so long as there exist in the world publishers whose only interest is the making of money. One of the strangest facts which future historians will have to chronicle is that, while twentieth-century states punished theft and perjury, no punishment ever fell upon men who grew rich by debasing the minds of boys with vile or, at best, trashy literature.

It is one purpose of the present volume to show how close together are the springs of good and evil; how a wholesome and useful instinct may be readily directed either in a good direction or in a bad; and how, if the bad direction is the one ultimately chosen, society, as a whole, is responsible for the choice. Instead, therefore, of indiscriminately denouncing the "penny dreadfuls" and "comic" periodicals which fascinate our young adolescents, we should try to discover the secret of a fascination so enormous that one of the most popular of these has a circulation of three or four hundred thousand a week, this periodical being only one out of a considerable number of similar publications.

The secret needs but a brief search. The writers for boys know their business, while, too often, our authors of school books, our teachers, and our educational organisers do not.

First, the writers know the fascination of *mystery and plot*. They are supporters of the "heuristic method," not

only in the "puzzles" and "competitions" which they set, but in one of the types of story which they regularly employ. I refer, of course, to the detective story. The "heuristic" attitude of mind, the craving to find out things, the excitement of being on the scent, the rapturous torture of suspense; these things, though scarcely employed at all in our schools, are exploited to the uttermost by these writers. Need I add that the prevalence of gambling is largely due to the craving for the excitement of suspense and realisation, and that unless wholesome forms of this excitement are available from life or literature, lower forms will inevitably be sought?*

Again narrative—adventurous, and easily read narrative—is a prominent feature of these boys' books. The authors feel no conscientious obligation to be dull, in order to teach the boys to "train their wills" or "set their faces like flints." The gospel of drudgery is unknown in these quarters. Unfortunately it is far from unknown among teachers, with the result that though they have the whole magic panorama of existence from which to draw materials for instruction, a few sordid penny-a-liners can easily defeat them with their own weapons. In the second volume of this series, mention has been made of the enormous importance of having some school books of an *easy* kind, even in the upper classes, and of employing interesting oral methods with such books as are hard. A scarcely less important function of the school is to introduce, by means of occasional talks, authors like Ballantyne and Henty—authors who not only gratify the craving for exciting narrative, but teach a good deal of excellent geography, history, and morals. The reading of biography—one of the most important forces in existence—needs also to be encouraged, not only by exhortation, "You ought to read this book!" and by suggestion, "That passage is out of such-and-such a book"—but, perhaps, by a whole series of devices, not

* There may be a legitimate employment of "chance" (see above, p. 275). At present chance, like many other possibly good things, is left for the unscrupulous to employ.

unknown to the author of "Weary Willie and Tired Tim" in the popular "penny-dreadful" already mentioned. I entirely decline to believe that there is anything more intrinsically interesting in these two worthies, or in Dick Turpin and Claude Duval (highwayman types), or in Sexton Blake (detective type), than in the characters of history or the higher fiction; Christopher Columbus, Mungo Park, Don Quixote ought to beat them, but at present do not.

It is hard to formulate definite suggestions based on the "penny dreadfuls," and yet in the many minor details of their methods, the authors of these books and periodicals show a wisdom far in advance of that possessed by their educational contemporaries. Reference had been made* to certain extraordinary school traditions, whose tendency is to deprive language of its richness and charm. "Always use simple words and short sentences," is the favourite among these traditions. Its result is that a boy whose natural poverty of language is already a sufficiently serious trouble, is sometimes deliberately discouraged by his teachers from remedying that poverty. "Fine language" is laughed at—in secondary schools at any rate. When a real craving arises to assert his personality through speech, there is now only one way—by slang. Our penny-a-liners know this, and they provide our boys with slang in abundance. The sort of thing here meant may be illustrated by a few examples:—

"One chilly morning in October, as our two pals were meandering beerwards, they came across a Punch and Judy show outside their favourite pub—the entertainers were inside mopping up some mouth polish." (*The World's Comic*.)

Among the ejaculations found in *Comic Cuts* (a publication of the *Amalgamated Press*, which produces the *Daily Mail* for masculine, and the *Daily Mirror* for feminine intellects) are the following, which doubtless give the young adolescent his first literary thrill: "Oh Crumpets," "Well I'm parboiled,"

* Vol. I., pp. 75, 331.

and "Great gumdrops." In the *Jester* (another of these publications) "married" is given as "kippered," and so on.

Why cannot our schools give boys the chance to indulge in rhetoric and declamation, if lurid language exercises this fascination on them?

Another tradition current in schools is that metre should be ignored or destroyed. [The poets, apparently, made a mistake and should have written in prose.] This tradition helps to explain why the charm of poetry is so rarely felt; and yet there are many convergent indications that it would be keenly felt, except for artificial suppression.

Take, for example, the extraordinary fascination exerted by one poetical device—alliteration. Not a single "boys' paper" of the kind we are discussing but employs this fascination. We read of Weary Willy, Tired Tim, Fred the Foreman, Cheerful Charlie, The Branded Boxer, The Blood-sucker Bandit, Glad-eyed Gladys, Molly Merrythought, Plucky Polly Parkins, Dreamy Daniel, The Scourge of the Skies, A Briton Born, A Geisha Girl or San Toy's Sweetheart.

Cannot our schools employ this craving for alliterative poetry?

One additional fascination exerted by the juvenile press is found in the intimate relation between "Our Editor" and the purchasers of the paper. Advice (on how to become a music hall singer, etc., or, in the case of girls, on love affairs) is dispensed gratis to correspondents, and I do not doubt that many of the youthful readers feel that "their editor" has a keen personal interest in them instead of (poor fellow!) in making the paper pay well.

Can our modern educational institutions do anything along these lines? I shall revert to this question in connection with evening schools.

These examples, though not enough to suggest a complete plan of campaign in the interest of good reading, will perhaps serve to indicate the nature and strength of the forces against

which the teacher has to contend. Yet it would be a mistake to regard "penny dreadfuls" or the far more popular "comic papers" as always morally bad. They are frivolous and unworthy, and the ideals they set forth are crude and narrow; but there is no need to bring any worse charge against them. One or two of the periodicals for girls may, however, be called morally bad.

There are various devices possible for creating a higher literary taste than that which prevails at present. I propose to indicate the chief of these, though as I devoted a considerable space in *The Primary Curriculum* to the question of literature, my treatment will be brief.

**What the
Teacher Can Do.**

The first device is the constant dropping of hints about books. The really brilliant and well-informed teacher here distinguishes himself from the slow and ignorant one who has to slog away at the few facts he knows and has no others on which to fall back.

The next device is a definite lesson on great books. It may sometimes be of a very sketchy kind, a dozen books being briefly referred to; at other times it may deal rather thoroughly with one book. The most important point to remember is that actual quotations, carefully prepared in advance by the teacher, and delivered with all the force and skill he can summon, should form an essential feature of the lesson. Mere second-hand information about So-and-so being a "great lyrical poet," or the like, is of very little use. But a teacher who reads to his boys the story of how Gerard escaped from the tower, will find that they will want to read *The Cloister and the Hearth*.*

Free reading is even more essential—free reading of such standard books as *Don Quixote*, *The Pilgrim's Progress*, *Gulliver's Travels*, *Robinson Crusoe*, and *Uncle Tom's Cabin*. There should be no difficulty whatever in getting children

* An actual East End episode.

to dip at least into such books, provided they are well illustrated.

The third device is the organisation and employment of a school library scheme. Too often are library books (commonly called "libraries") merely dispensed on one day and collected a week later. Instead of this, the catalogue should contain a short account of each book, so that the boy or girl may not feel lost and discouraged as he contemplates the long series of chapters through which he has to wade. Of course, if the first and second plans are combined with the third, and the teacher in his various lessons frequently refers, casually or systematically, to the contents of the various library books, the catalogue plan will not be so necessary, but, on the whole, there are strong reasons why a catalogue should always contain some indication of the contents of a book.

A fourth plan is to keep the school in close contact with the local free library. The catalogue of this institution should hang on the school or class-room wall; the names of certain chosen books should be underlined in red ink, or, still better, a special school catalogue, based on the library catalogue, may be drawn up. Even books which the children are not yet expected to read may be indicated, so that, when older, they will not be apperceptively out of touch with adult literature. When lectures, etc., are being delivered at the local free library, the school should avail itself of them. Indeed, the library is able to relieve the school of much of its work. Particularly when "research methods" are adopted, it will be of great assistance to the school, for the scholars may be directed to visit it for the purpose of consulting works of reference. In the United States the library often has a room in which children can study, and teachers are sometimes allowed to go there in order to instruct them. Boxes of books are also sometimes lent to the school by the library.

A fifth plan is that of the National Home Reading Union. Books are lent out to be read at home, and the class meets for the discussion of them once a week. It is a great pity that the Union does not receive more support from evening schools. Good class readers are, of course, necessary, but, provided they are available, there seems no reason whatever why every adolescent in England should not come under the influence of the National Home Reading Union, reading being one of the characteristic passions of the adolescent period.

But, after all, it matters little what exact plan the teacher, whether in day or evening school, adopts, so long as he encourages by every means in his power the reading of good books, and, in addition, provides his pupils with vistas of other good books to be read when school is over.

Closely connected with the preceding, is the plan of school debates. In some day schools it has achieved considerable success among boys over twelve years of age, but its best place is, no doubt, in the evening or secondary school. A few of the main points to be kept in mind by the teacher may here be mentioned.

**School
Debates.**

He himself should be well informed upon the question at issue, and particularly when it is very controversial he should set himself to obtain information bearing on both sides. In view of the political developments of the next few decades, no more important task could be laid upon the school than the diffusion of the broader truths with which politicians, engrossed in momentary controversies, refuse or are unable to deal with.

Of course the teacher will need immense discretion, but, provided he has the true professional spirit, there is no insuperable obstacle in the way of his acting as a mediating influence. If he feels strongly on one side, he need not necessarily conceal his convictions, but if he express them he should at least submit an authoritative statement of the opposite case.

A debate arranged on the spur of the moment is of little value. Plenty of time should be allowed for preparation;

probably the best plan will be to place on the notice board a list of proposed subjects, and to encourage additions to the list; the class can then gradually collect material dealing with each of these, and finally vote which subject shall be chosen for any one debate. Short essays, in addition to speeches, may be permitted. Debates, indeed, provide the "vital motive" too commonly missing from composition lessons.*

A supply of famous quotations, to be employed by the teacher in his contribution to the debate, will be invaluable.

The School Journal has a double purpose. It is, in the first place, useful as a means of emphasising and increasing the *esprit de corps* of a school; it breaks down the too frequent isolation of classes, by giving information of the successes (scholastic, athletic, or other) achieved throughout the school; and it is a medium for remarks by the head teacher and by the staff on topics of moment. In the second place, it affords a valuable medium for the best essays, and for short dramas, poems, etc., by the pupils. The "composition lesson" becomes more real when a pupil knows that his production may appear in the school journal. Here, as in connection with debates, there is no "lack of vital motive."

Quite possibly, many a trifling difficulty of organisation could be got over by the employment of the school journal. For example, the head teacher wishes to convince the parents of his pupils that a certain change of conduct relative, say, to home lessons, punctuality, or cleanliness, is desirable. By judiciously worded notices in the journal, he is able, quite impersonally and inoffensively, to prepare public opinion for the change. If all three head teachers are responsible for the notice, it will be all the more effective.

Large schools can sometimes afford the expense of printing the journal; smaller schools have to employ hectographed copies. If a number of local schools were to combine for

* P. 107.

the issue of a common journal, they would be able to effect economies, but there would be the risk of destroying a certain amount of interest in each particular school. Head teachers would hardly be likely to use a common journal so effectively and seriously as one confined to their own school.

The suggestion has been made* that a miniature printing office, common to a group of schools, would serve the purpose of printing the school journal, or journals, and at the same time afford the senior pupils practice in type-setting and printing.

The question of school journals leads us naturally to that of such institutions as the St. George's Club. This club is for boys and girls who take in *St. George's Magazine*, and is the work of a schoolmaster, who, under the pseudonym of "Uncle Ned," is a constant contributor to that journal. The activities of the "club" centre partly around the magazine and partly round a body of five rules inscribed on the penny membership card. I append details of the latter:—

"*Children joining St. George's Club promise:—*

1. To befriend, where possible, those who are in need—the weak, the poor, and the aged.
2. Not to torture any dumb animal nor to rob a bird's nest.
3. Not to wantonly destroy wild flowers,
4. Not to scatter paper or other unsightly things in beautiful spots, nor to chalk on doors, walls, etc.
5. Not to throw orange peel or banana skins on the pavement, and to remove any thoughtlessly left there by others."†

Despite the simple and unambitious nature of all the rules above set forth, they bear witness to the deficiencies of our present systems of moral instruction and training, and are a valuable supplement to them.

The *St. George's Magazine*‡ is published monthly at a penny, and despatched in quantities to the schools. Among its features may be mentioned (1) a monthly calendar; (2) a list of the occurrences of the current month; (3) school stories;

* Bray, *School Organisation*.

† Each card also contains a series of "Words to the Wise."

‡ There is also an *Infants' Supplement* at ½d.

(4) articles on historical characters, etc.; (5) competitions in drawing, color work, essay writing, etc.

There are the usual advertisements, and in a magazine intended to be read by "suggestible" children, one doubts whether there should be included an account headed "*From the Editor: How he keeps 'fit,'*" and designed to explain how an editor finds benefit from consuming a certain patent food. But these are the usual devices of a pushful age.

One doubts, also, whether in these days of overdone competitions—often of a gambling nature—the St. George's Club would not do well to drop this kind of work. The competitions and its prizes are quite *bonâ fide*; the competitions have, in hundreds of cases, actually improved the scholars' work; but the interest thus awakened is essentially "mediate" and may possibly become morbid. When we hear of children "looking forward eagerly" to the coming of the magazine, we wonder whether the "results of the competitions" are not the real centre of interest.

The following advantages have, however, accrued from the introduction of the "Club" and its magazine into schools: improved reading and intelligence; improved behaviour, especially in the direction of kindness and helpfulness; the provision of a peg on which to hang lessons on manliness and courtesy; improved tidiness of the school and its surroundings; introduction to contemporary history.

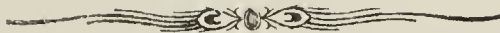
Monthly or fortnightly discussions on the basis of the magazine or of the club rules are held in some schools. Many parents are also glad to read the magazine, and a link is similarly established between present and past scholars, the former carrying copies of it to the latter.

Another device of some importance, literary, social, and civic, is the interchange of letters (and occasionally of other things) between the children attending different types of school. Thus, a country school may send flowers and letters to a town school,

**Interchange
of Letters.**

and may receive picture post-cards and letters in exchange. A London school may interchange letters with a school in Canada or Australia. Secondary schools, and, perhaps, even elementary schools in special cases, may enter into correspondence with French or German schools, with much profit to the nations concerned, especially in times of international misunderstanding. No better plan could be devised for broadening the outlook of the pupils; but the teacher must count the cost, for considerable work is involved in carrying it out. Interchange of letters between the scholars of the same school may also be arranged, particularly at the Christmas season. Plans of interchange between the scholars of secondary and those of primary schools are also possible, and would have much social significance.

If a school took in every week a colonial, French, or German newspaper, and the teachers made a point of dropping hints relative to it, a similar widening of view would result, and at a less expenditure of trouble.



CHAPTER XXXIII.

The School and the Drama.

THE Puritan tradition in England has been responsible for many of the finest elements in our national life, but the opposition of the Puritans to the drama was a most unfortunate thing in many ways. It led to the partial degeneration of the drama; the most moral, or at any rate, the most earnest members of the English nation having absented themselves from the theatre, there was a direct stimulus given to the production on the stage of comparatively frivolous, and occasionally immoral plays—a thing which would never have happened if the theatre had continued a national, and had not become a sectional institution. A few serious dramatists are now doing their best to make the theatre what it should be, and every “puritan,” as well as every educationist, in England should wish them well*. Mr. Bernard Shaw’s words will bear quotation, even in a dry book on education:—

“Only the ablest critics believe that the theatre is really important; in my time none of them would claim for it, as I claimed for it, that it is as important as the Church was in the middle ages, and much more important than the Church was in London in the years under review. A theatre to me is a place ‘where two or three are gathered together’ . . .

* *The Devil’s Disciple*, *Cæsar and Cleopatra*, and *Captain Brassbound’s Conversion* are deliberately entitled by Mr. Shaw “Plays for Puritans.”

a factory of thought, a prompter of conscience, an elucidator of social conduct, an armoury against despair and dulness, and a temple of the Ascent of Man.”*

“In the theatre there lies the spiritual seed and kernel of the nation’s poetical and ethical culture; no other branch of art can ever truly flourish, or ever aid in cultivating the people, until the theatre’s all-powerful assistance has been completely recognised and guaranteed.”† These last are the words of the man who showed in the most stupendous of modern works of imagination‡ how music could aid the drama, and how the drama could portray the whole problem of modern life.

When it is remembered that the Puritan Milton was the author of more than one dramatic work, that vast passages in the favourite book of the Puritans—the Bible—are simply • unintelligible, unless interpreted in a dramatic fashion§ and that recently the Puritans have organised a vast drama—called, however, a “pageant”—for the purpose of popularising missionary work, we have a right to hope that the divorce between serious men and the great art of acting will sooner or later come to an end.

An ascetic attitude towards the drama will, at any rate, not be maintained in this book. The distinction drawn in a previous chapter between the fundamenta
Arguments for “passions” of man, and the artificial “appe-
the Drama. tites” to which he is tempted by the dullness, emptiness, and monotony of his life, is a distinction which tells in favour of the drama. The child “acts” almost as soon as it can move its limbs intelligently; it imitates the railway train, the postman, the shoemaker, the soldier; and, in addition to this, it has, at some period or the other in its life, a passion for vigorous declamation. Our infants’ schools, under the influence of Fröbel, have employed these natural

* *Dramatic Opinions and Essays*, Vol. 1.

† See p. 55.

‡ Wagner’s *Art and Politics*.

§ See p. 50.

impulses in "action songs" and recitations; our senior schools have taught "recitation" in a conscientious, if somewhat stilted way; it is now time to adopt a much bolder policy, and start a campaign that will lead the English nation to a genuine appreciation of dramatic literature.

The most conspicuous, if not the greatest, of our contemporary dramatists, has laid his finger, in expounding the gospel of the drama, on the very distinction between "passions" and "appetites" which seems to me a cardinal one for educational clarity and progress. For some strange reason, he says, the well-fed Englishman cannot play. "He cannot even play cricket or football; he has to work at them. . . . To him playing means playing the fool. He can hunt and shoot, and travel and fight; he can, when special holiday festivity is suggested to him, eat and drink, dice and grab, smoke and lounge. But play he cannot. The moment you make his theatre a place of amusement, instead of a place of edification, you make it, not a real playhouse, but a place of excitement for the sportsman and the sensualist"—a place, that is, which gratifies the "appetite" of the hour, but does not reach down to the deeper "passions" of the soul. The Englishman, in fact, has the notion of toil, and the notion of amusement, but not the intermediate and far grander notion of interest.

Mr. Shaw's
Plea for the
Serious Drama.

And yet, as our dramatist points out, this policy of making the theatre simply a place of amusement is not altogether a financial success. In the matter of amusement—the mere excitement of the senses—the music hall will easily beat the theatre; consequently, unless the theatre learns its true mission, it will probably be driven out of existence by this and other inferior institutions. What is needed is that the theatre should "turn from the drama of romance and sensuality to the drama of edification . . . should interest people of divers ages, classes, and temperaments by some

generally momentous subject of thought, as the politicians and preachers do." "The theatre is a place which people can only endure when they forget themselves, that is, when their attention is entirely captured, their interest thoroughly roused, their sympathies raised to the eagerest readiness, and their selfishness utterly annihilated. Imagine the results of conducting theatres on the principle of appealing exclusively to the instinct of self-gratification in people without power of attention, without interests, without sympathy, in short, without brains or heart."*

"Attention," "interests"—the two central ideas in the Herbartian philosophy of education! It is significant that every psychologist is brought back to the notion of "attention," and every serious thinker on rational topics to the doctrine of "interest." The list of impartial and ingenuous witnesses to the latter, inserted in my *Secret of Herbart*,† could now be doubled or trebled in length with the greatest ease. Writers on every subject—religious, social,‡ moral, literary, artistic—are coming to realise that the word "interest" is a more talismanic word than any other in the vocabulary of the human race. Mr. Shaw has himself realised it, as the above quotation shows; and he will, perhaps, cease to gird at education when he learns that the most lucid and aggressive scheme of educational philosophy ever launched into the world aims at the building of a structure of "interests" in the human soul.§

It is a plain duty of the day and evening school to help in this work—to build up an interest in the genuine drama of human thought and passion. I proceed to indicate some of the ways in which this help can be given.

* Preface to *Three Plays for Puritans*.

† Watts & Co. 6d. Incomplete and immature though that work is, it expresses one or two thoughts that needed expression.

‡ For example, Mr. Reginald Bray's striking work—*The Town Child*—demands three things of our educational system, that it give "habits, interests, and imagination."

§ Curiously enough, while the friend of the human race is "interest," the enemy of the human race is also "interest"—*self-interest* in the Rhine-gold sense.

Even when such poems as *The Inchcape Rock*, *The Wreck of the Hesperus*, and *Lucy Gray* are being learnt, the resources of gesture, climax, and suspense should be freely used. Many lyrical poems and many scenes in history may even be *acted*.

**What the School
Can Do.**

A poem like *Hiawatha* affords many opportunities for dramatisation. That portion of Section XV. in which the chief medicine-man exorcises the evil spirit of sorrow from the breast of Hiawatha lends itself particularly to this treatment; one member of the class could represent Hiawatha, and another the exorciser; while the whole class could come in with—

“‘Hi-au-ha!’ replied the chorus,

‘Way-ha-way!’ the mystic chorus.”

Even an ordinary reading lesson would gain in interest if, when a conversational piece is being read, different members of the class took the parts of the various speakers.

These suggestions are, however, modest and moderate when compared with those that might be made, particularly when the possibilities of the evening school of the future are considered.

Shakespeare should be acted freely in every one of the upper classes of the senior school. Immense interest is added if the acting is in costume—armour can be made fairly easily out of cardboard covered with silver paper—but this is by no means essential, nor need scenery be requisitioned at all unless a boy volunteers to paint it. Short, separate scenes, even short “recitations,” should be encouraged in addition to consecutive pieces extending over several episodes. Explanatory statements can be given (or read) by such members of the class as are not taking part in the acting—an excellent preparation for public speaking. In some schools where instrumental music is taught on the Maidstone or some other system, an orchestra may be added and Shakespeare’s songs be rendered.

The difficulties with girls are considerably less than with boys, but even the latter soon acquire flexibility of joint and a fairly natural style of acting.

The favourite school plays at present are, *The Merchant of Venice*, *As You Like It*, *The Tempest*, *Julius Cæsar*, *Henry V.*, *Henry VIII.*, and *A Midsummer Night's Dream*. To a less extent, *Coriolanus*, *Hamlet*, *King John*, *King Richard the Second*, and *King Richard the Third* are employed. The almost complete neglect of *Twelfth Night* is extraordinary; the Malvolio and duelling scenes take well with boys.

With the foundations thus well laid in the day school, the evening school should have no difficulty in continuing and developing the work. Every evening school should have its dramatic society, though no member of this should be compelled to act—helpers and listeners should be almost as welcome as performers, especially if they are taught the elements of dramatic criticism. The “personality” of many adolescents will find genuine gratification in a class of this kind; many youths are capable of learning enormous passages by heart;* they revel in the rich language of the drama,† and glory in the chance of strutting forward with Satanic leers on their faces or dauntless defiance on their lips.

A practical taste for dramatic literature will thus be formed, and after twenty years' work of this kind in all English schools, the vocabulary of modern England—I venture to add, also, the ideas and the morals of modern England—would be enormously elevated.

But more than this may be attempted. I cannot but believe that, sooner or later, the relationship between the profession of teaching and the profession of acting will be a much closer one than at present.

* During early adolescence the memory is, perhaps, more powerful than at any other period of life.

† The tendency to swear and use slang has already been mentioned as one indication of this.

But if a holy alliance between school and stage is to be established, the fact must never be forgotten that, while the school is no longer a commercial venture the stage is. Enlightened managers must be shown that the school is able to help them to some, if not to a great, extent. They cannot, as a rule, like Sir Beerbohm Tree and several other prominent managers, give gratis performances for the benefit of the schools. But once convince them that the schools are willing to help them, and they will, either for self-interest or, in many cases, from nobler motives, set themselves to help the schools. The matter is really a vital one for our national life. No educationist can contemplate without anxiety the displacement of the genuine drama in favour of "turns," conjuring tricks, acrobatics, senseless songs, and cinematograph exhibitions. Yet this displacement, together with the incursion of tobacco into a region hitherto kept free from it, will be the end of the present situation, unless the school help the nobler institution, and refuse to allow a true "Temple of the Ascent of Man" to be closed. Among the "modern duties just dawning on the race"* and not yet included in any decalogue or catechism, stands the duty of protecting the drama from desecration and decline, and of helping it in its arduous struggle against cheaper and inferior rivals.

In these days, when, as said in a previous chapter,† "the curse of the Rhine-gold rests . . . upon art, literature, the Press, the State, the Church," when every institution that cannot come to some terms with Mammon seems doomed to slow or rapid extinction, the attempts of the more enlightened theatre managers to put on the stage plays of solid merit, instead of plays which merely tickle the sensibilities, really verge on the heroic; and the same may be said of those dramatists who, often at the risk of heavy loss to themselves, are trying to write plays of the higher kind.

* P. 51. † P. 55.

What, then, can the teacher do beyond encouraging the children to dramatise at school a few poems, or to act scenes from Shakespeare at prize distributions? He can do a great deal.

Most important of all, he can chat about such plays as illustrate any of the subjects with which he has to deal.

Even in the day school references may occasionally be made to some play that has historic or dramatic significance; for example, to Mr. Shaw's *Devil's Disciple*, when the class is studying the American War of Independence. But the opportunities of the evening school are far greater, and I believe that splendid discussions on matters of history and citizenship could be based on modern dramas. Not that those dramas need to be seen to be discussed; the students may or may not have that opportunity; but by basing one or more of his lessons on such a drama as Ibsen's *An Enemy of Society*, or Mr. Galsworthy's *Silver Box* or *Strife*, or Wagner's *Ring of the Niebelung*, with their clear message for the modern world, the evening school teacher will be helping to make the genuine drama real at the same time. Of course pictures and books afford equally good material for the teacher, but they are not my present concern.

When the time comes for the introduction of *system* into our curriculum, and thirty educationists, seated round a table at Whitehall or elsewhere, will draw up lists of topics, books, pictures, songs, and the like,*

**A School List
of Dramas
Needed.** for school use or reference, I cannot but believe that they will direct some attention to plays bearing on historical and other questions. I do not refer merely to Shakespearean plays, but to others of the seventeenth, eighteenth, nineteenth, and twentieth centuries, including a few foreign ones. Every boy, for example, should know the plot of *Le Bourgeois Gentilhomme*.

* At present our ludicrous ideas of "liberty" have the result that most of the best poems for children are never taught at all; they are too "hackneyed." As for "Rule Britannia," no Englishman travelling on the continent can ever sing two verses of it; most Germans know the whole.

Now, if actors and theatre managers knew that every teacher was provided with some such list as the one just suggested, and that the authorship and the leading ideas of, say, fifty plays, were being referred to, casually or systematically, in every school in England, they would be encouraged to place some of the included plays on the boards. They would be confident that the words "She Stoops to Conquer" would awaken richer apperceptive echoes in the minds of men than the words "The Bad Girl of the Family." And when we remember that the pupil may mention at home what the teacher has said about a certain play, we see how wide and deep may be the influence exerted by the occasional use in school of a list of fifty plays. The parent who chances to see the theatrical playbills announcing *She Stoops to Conquer*, *The Devil's Disciple*, or *An Enemy of Society*, will very probably wish to see the play.

Not only will the evening arrangements at every theatre feel the reviving and stimulating influence of such a scheme as the above, but special arrangements may be made—say one afternoon in every week—to supply the needs of all the schools of a given district. The forlorn matinées at our provincial and suburban theatres may thus obtain a new lease of life. Not that the bill of fare at a matinée need necessarily be the same as that at the evening performance. The travelling company might very well include in its repertory several of the above-named list of fifty plays, and might give them to afternoon audiences of children and children's friends at reduced prices. Ultimately, I cannot but think, such a form of the "afternoon theatre" will be state-maintained.

Some parents feel an objection to "theatre." But it is not absolutely essential that theatre premises should be used for the purpose here under consideration. Scenery can be dispensed with, as at the Bethnal Green "costume recitals" of Shakespeare's plays organised by Oxford House. These

are given at Excelsior Hall by Mr. Charles Fry and Miss Olive Kennett and a regular company. In extreme cases, the performers may even be allowed to read their parts while seated around a table, a plan which has been found to be far more successful than might at first sight be imagined.

Is it necessary to reply to the objection that the above plan "may give children a liking for the theatre?" It is *intended* to give them a liking for the theatre, because a liking, even for our present very imperfect theatre, is better than a liking for many other pleasures that will otherwise entrap their souls. But the ultimate effect of the plan will be to create a *dislike* for the sillier forms of theatrical performance. Few people who have attended a Queen's Hall orchestral concert are able to endure inferior music. Though people who have been gripped by the dramas of Shaw, Galsworthy, or the master dramatist Ibsen, can endure various forms of good art—even good farces—they cannot endure bad art. The artistic, literary, and moral atmosphere of our country will be purified and invigorated as soon as the drama comes to its true place in the national life. Journalism, preaching, political controversy, will be lifted to a higher plane, because every speaker, writer, and preacher will know that his hearers or readers are possessed of a store of type figures to which, at any moment, he can appeal.

Other advantages will accrue. A profession at present disastrously isolated from the main currents of national life, and yet called, in a special way, to interpret and guide those currents, will be brought into contact with our schools. I cannot but believe that this contact will be of immense benefit to the actor. He will realise better the dignity and the responsibility of his work, when, as a man and not merely as an actor, he pays a visit to the schools for the benefit of which, on the following day, he is to perform. The new variety introduced into his repertory will also make him less of a machine and more of a human being. Lastly, the

addition, however slight, to his income will conduce to the stability and success of his life.

I suspect, too, that the teacher will benefit by many a hint which this new contact with another profession will provide and by the wide range of dramatic literature which the suggested scheme will introduce to his notice.

A word as to the opera. In the Italian variety of this institution, passion and revenge, both at fever heat, are predominant elements, and the more helpful aspects of art are at a discount. But to be an admirer of Italian opera is a good deal better than to be an *habitué* of the public house or a student of betting odds. It is a good deal better, I would add, than to be an admirer of that most ridiculous, and often most "suggestive," of institutions—in favour of which some opponents of the theatre make an exception—the pantomime. *Rigoletto*, *Il Trovatore*, *Cavalleria Rusticana*, and *Il Pagliacci*, full of jealousy and blood though they are, have, in different degrees, unity and artistic form. When we come to Wagner, apologies are ridiculous.

Now, scattered through these works, are airs, duets, choruses, and marches of considerable merit, and often of vastly higher merit than the music of the "halls"; "When Other Lips," in *The Bohemian Girl*; "Home to the Mountains," in *Il Trovatore*, and the Toreador's Song in *Carmen*. Here and there, too, even amid the conventional moralities and immoralities and the stagily romantic or horrible situations that the opera employs, problems are adumbrated which a skilful teacher (and, I may add, a skilful clergyman or lecturer) could employ for illustrative purposes. Witches *were* burnt as in *Il Trovatore*, and princes *did* behave as in *Rigoletto*.

Now, the opera comes occasionally to the doors of the working classes, and can be heard for sixpence or ninepence. What is the duty of the school—the day school to some extent, the evening and adolescent school to a far greater

extent? Its duty is, I conceive, by talks about composers; by employing, casually or systematically, the plots of the better operas; by referring to the origin and situation of this or that song, chorus, or march; to introduce its pupils to the better, and sometimes the very best, forms of art, and to throw its weight on the side of those forms.

Another very obvious thing that the school, especially the evening school, can do is to increase the feeble interest at present taken in the incidental music given at theatres. Usually a buzz of conversation prevents the music from being heard, for few people take it seriously. And yet the poor, who cannot afford the price for an orchestral concert, can often hear, if only they will listen, excellent orchestral pieces, rendered with tolerable skill, between the acts of a play. The trouble is that they never have been taught to feel an interest in these pieces. Some day, when the theatre has risen to its proper place in the nation, so intimate a correlation may be established between it and the day and evening schools in its locality that the instrumental pieces to be rendered in the theatre during any week may be notified in the schools the preceding week. Concerts in parks and elsewhere will, of course, be treated in the same way.

Lastly, there is the music hall. The attitude of the teacher towards this institution, with its casual "turns," its smoke-laden atmosphere, and its general lack of artistic purpose, should be, I think, almost wholly negative. The music hall hardly appeals at all to the fundamental "passions" of man, and is therefore no concern of the educator. Of course, if ever the time came when the week-night performances approximated in excellence to those given on Sunday evenings at some places of amusement, a different attitude on the part of the schools might be advisable.

In the confirmed hater of all "places of amusement" the above suggestions will awaken hostility. But let me remind him that drama, opera, and concert will exist so long as man

exists on the earth, and that his protests and abstentions will only have the effect of encouraging the more trivial forms of art.

For the sake of completeness, some reference should be made to school concerts and to school orchestras before I pass to the consideration of the use of pictures.

Interest in the singing lessons is greatly enhanced if the songs are to be ultimately "rendered" for the edification of other people. Even if, on a rota plan, one class merely sings to the rest of the school, this extrinsic interest is awakened; but if the parents of the children and the general public are to be the auditors, the effect is considerably greater. Alike from the standpoint of legitimate advertisement and from that of ensuring the co-operation of the parents with the school, school concerts are thus eminently desirable.

**School
Concerts.**

On the whole,* a miscellaneous concert seems preferable to one of the "operetta" kind; it can be better prepared for during the ordinary school lessons, and the risk of breakdown on the part of the performers is more distributed. Very ambitious music should usually be avoided; parents are more interested in the performers than in the pieces; and if instrumental solos are included they should be short. If part songs are rendered at all they should be the work of the very best class, and should represent the highest standard of execution attainable in the school; "*pianissimos* should be scarcely audible, *crescendos* and *diminuendos* should be exaggerated, and, above all, the words should be audible even in the softest passage." Such other songs as are sung should have a well marked rhythm, and if of the "national" type all the better. If solos by the pupils are included, the main points to attend to are clearness of enunciation and absence of nervousness; the latter can best be attained by

* I am indebted for most of these remarks to an article by Dr. White, of Goldsmiths' College, in the *Teachers' Times*.

letting the soloist sing often to the class or the school. To assign solos to the older boys is dangerous. If Shakespeare is attempted at school concerts, the dramatic form is absolutely necessary, though costumes are not essential. Musical drill and action songs may be admirably rendered by the younger children; the more indisputable the rhythm the better for the rendering.

No form of entertainment awakens more enthusiasm among boys than that of "nigger minstrels." The sense of humour is powerful, if crude, during the early years of adolescence,* and the blackening of the face is a delight. Very possibly our evening schools, as well as the senior classes of our day schools, could group much of their musical and recreational work around some such entertainment, and there are vast possibilities of other entertainments of a similar kind, *e.g.*, by Red Indians, Chinamen, etc,

Commenced only a few years ago in a Maidstone school, and hence often called "The Maidstone System," the plan of forming a school orchestra of violins has rapidly extended. I quote from the published account of the system (1908):—"No less than 4000 schools throughout England, Scotland and Ireland have adopted this method of giving each child the means of learning how to play this most charming of instruments. The violin is so easily carried about that, once a child knows how to play it, he can take part in the music at his own fireside, or join the local orchestra, where his services will always be most welcome. The lessons are given once a week, out of school hours, a very small fee (3d.) being charged for each lesson. The pupil takes his violin home with him, and practises it day by day. By the help of teaching charts and teaching books, which have been especially prepared for class work, the child is able, as a general rule after a few months lessons, to perform at the opening and the closing of the school, and at the school

The
Violin Class.

* See p. 22.

concerts, besides playing simple music at home." Evening schools can continue the work of the day schools.

An extension of the system is represented by the National Union of School Orchestras, which organises school demonstrations and competitions. Those held at the Alexandra Palace have included as many as 1400 children at a single performance. Yearly examinations for individual pupils, with the award of certificates, medals, and scholarships, are another feature of the work.*

* Maidstone Orchestral Classes. Hatton House, Hatton garden, London, E.C.

CHAPTER XXXIV.

The School and the World of Art.

IF there is one point on which I would lay emphasis in the present book, it is that the impressional side of art (using the term art in its widest sense) must not be forgotten. To "teach a class music" without ever letting the class hear a concert, or to "teach a class drawing" without ever letting them see what master artists have produced, is to sap the foundations of interest in music and drawing. Hence some of the suggestions of the preceding chapter. If the school had to choose between merely teaching the technique of music, and merely interpreting the songs and symphonies heard at neighbouring concerts, I believe the latter choice would be far preferable. Fortunately the two are not mutually exclusive.

I now turn to another branch of art, that represented by great pictures. The study of pictures is the "impressional" side of drawing.

The use of a lantern, well supplied with good slides, is increasing among teachers. Some educational experiments have shown (though the showing was hardly necessary) that the child's memory for objects and for good pictures is far stronger than his memory for words or for verbal descriptions. This holds good of all children, whatever their environment; but in the case of children whose environment is narrow and unvarying, the need for pictures is simply enormous. Yet this side of school work

has been comparatively neglected.* There are one or two difficulties that need to be recognised in advance.

The teacher must remember that young children's notions of perspective are very deficient; a picture of a cornfield with

Difficulties. hills in the distance, or of an Alpine torrent with a peak in the background, or of a cape bounding

a bay, will be entirely misinterpreted even by fairly intelligent children of seven or eight years old; they will see in it a "policeman," an "elephant," or something else quite undiscoverable by the adult. All teaching of geographical definitions by means of pictures, and especially the old schematic pictures, is, if not pernicious, at any rate surrounded by difficulties.

Particularly liable are the children of London to misunderstand pictures which contain distant and unfamiliar backgrounds; for, as they never see, in their narrow street, an horizon or even a moderately distant object, they can bring no apperceptive materials with them for the interpretation of pictures.† On the other hand, they are quite able to understand pictures containing clearly defined human beings and animals.

In connection with animals, however, another difficulty arises. The relative sizes of various animals are frequently misunderstood by children owing to the use of pictures which give the same space to, say, the hedgehog and the elephant. Visits to a zoological garden, or, failing that, to a travelling menagerie, should therefore form an essential part of a school's work, not only in order that children may see certain animals, but in order that they may obtain standards of comparison and be able to judge of the size of other animals which, perhaps, they may only see through the medium of pictures.‡

The two questions just raised will suffice to indicate that the mere use of pictures by the teacher is no clear proof that he is an up-to-date educationist. He may be only a grade

* See p. 97. † See above, pp. 385-387.

‡ Ultimately we shall use these zoological visits for teaching the broad outlines of evolutionary philosophy—a subject which we at present entirely ignore.

more intelligent than his colleague who contents himself with verbal descriptions and definitions. It depends upon the child's own store of experiences and ideas whether the picture is being understood or is being misinterpreted; and unless his experiences are tolerably rich, the probability of misinterpretation is simply enormous.

In fact, the use of pictures for educational purposes will have to be, in the future, far more carefully thought out in relation to the needs of the child and the curriculum than has been the case in the past. Our present-day attitude of neglect and indifference is indicated, firstly, by the fact that we rarely or never take a picture down from the wall and use it to drive home an important point (though we do this, occasionally, for lessons in "composition"); and, secondly, by the fact that we almost invariably hang pictures too high to be ever observed by children whose vision is usually directed horizontally or downwards.

I now turn to the use of pictures among such children as are not likely to misunderstand them in any far-reaching way—I mean children who, aged from eleven to fourteen, have probably paid a few visits to the country or to the seaside, and have therefore acquired some notions of background and foreground.

The broad principle which should be here applied is much the same as that which has been expounded in connection with songs and other forms of music. The study of pictures needs to be intellectualised; their meaning needs to be brought out clearly through direct exposition, through the assignment of questions, or through such other devices as may suit each particular case.

Professor Meumann's results may here be referred to afresh. He found that merely to tell children to observe a picture was useless; they have to be provided in advance with certain leading ideas or categories, or be given a motive for observation.*

* See pp. 203-5.

Pictures, of course, are of various kinds. Some are mere reproductions of architectural or other originals; under this

Photographs. heading would come photographs of Assyrian or

Babylonian bas reliefs, of English cathedrals, of old armour, of Alpine scenes, etc. The treatment of such pictures must be mainly analytical; the class has merely to note many things, and thus obtain a definite store of information. The setting of a skilful problem, however, a possible and very desirable addition to this method of studying a picture. For example, after a series of lessons in geography have been given, a picture, hitherto unemployed, may be placed before the class, and they may be directed to find out, from observation of vegetation, etc., what part of the world is represented. The answers must often be indefinite, *e.g.*, "A Mediterranean region";* but this application of a deductive method is bound to result in an increase in the knowledge of the class. Head teachers could very well, among their terminal questions, set one based on a picture.

The pupils will have to hunt for an idea that will fit the new case, and this is essentially practice in deduction.†

Countries which grow grapes,	}	are of the "Mediterranean
oranges, etc.,		

This country (represented in	}	grows grapes, oranges, etc.
the picture)		

Therefore this country is of the "Mediterranean type."

The time when men wore full	}	was the 17th and the early part
flowing wigs		

This man wore a full flowing wig.

∴ He lived in the 17th or the early part of the 18th century.‡

One distinction, established by Professor Adams in his book *Exposition and Illustration*, is that between using

* As explained in *The Primary Curriculum*, a "Mediterranean region" (*e.g.*, Central Chili, California, etc.) has winter rains and summer droughts, and grows fruits with thick skins.

† See pp. 247-8.

‡ Of course quotations from travellers' records, from ancient chronicles, etc., may be used in a similar way.

pictures as illustrations and using them as the substance of lessons. It is much the same distinction as that already considered in connection with school visits, and needs particularly to be kept in mind by teachers who use the lantern. If the pictures are *illustrations* of points already dealt with systematically in some other way, attention should be focussed mainly on the point they are intended to illustrate, and discursiveness should be avoided. If, on the other hand, the pictures are to be the substance of the lesson, the children's attention may be allowed to wander over them with considerable freedom. The distinction is not always observed by teachers, and inconsistencies of procedure are the result. Another point worth noting is that if pictures are being used as illustrations, it may be advisable to exhaust the children's interest in the mere novelty of the picture before using them in the way intended. A third point is that children may be encouraged to write short accounts of the various pictures; and if a lantern is being employed, to *read* these essays to the class while the picture is being shown. A "vital motive" for composition is thus provided.*

I now turn to consider a kind of picture which is of vast importance in connection with moral and civic instruction. I refer to pictures whose purpose is to embody some definite idea of the artist's mind, and to reach the soul and not merely the eye of the beholder.

**Works of
Creative Art.**

If this book were the place for it, I would gladly devote thirty pages to giving a list of pictures which illustrate the great typical situations and problems of human life. Such a list will, sooner or later, have to be drawn up by educationists. But to indicate what is desirable I will mention a few taken almost at haphazard from two recently published books.†

* See p. 107.

† One of the well-known school readers named *Highways of History*, and Harmsworth's *History of the World*.

God Wills It, The Children's Crusade, Crusaders on the March. These three pictures represent phases in the history of the Crusades, and afford a striking commentary on the whole question of war. Here, if anywhere, was a war that received divine sanction ("God wills it!") yet it turned out a disastrous failure, and the Holy Places are at this moment in the possession of the Moslem.

The Return from the Crimea. This is an excellent commentary on a chapter well entitled "A Useless War," and it might be symbolically applied to innumerable other instances.

Prince Hal and the Judge. Comparatively few pictures, I think, have been painted to illustrate the idea of reverence to law. This is one.

The Trial of Wallace. Was Wallace or was Edward I. right? Most people would now admit that they were both right. An intelligent teacher could read a deeper meaning into this picture than the meaning on the surface.

Hubert and Arthur. Many schools teach Shakespeare's Hubert and Arthur scene, few ever employ this picture. The central idea is that of "conscience," and is engraven on Hubert's face.

The Passing of Arthur. This picture correlates itself with the story of the passing of Hiawatha, and with similar themes in most religions. As above, some teachers will be able to read more into it than others.

Cromwell Refusing the Crown. The skilful teacher would balance the arguments which passed through Cromwell's mind—the need for a "settlement" *versus* fidelity to republican ideals, etc.

Whittington and the Poor. "The poor ye have always with you." But need we?

Flora MacDonald Introduced to Prince Charlie. The strength and the weakness of woman—her loyalty and her flunkeyism—shine out from the eyes of the Flora of this picture.

To illustrate the fact that "the people" are not necessarily infallible or humane, there are such pictures as *Madame Roland at the Guillotine*. ("O Liberty, what crimes are committed in thy name!")

Various aspects of war are represented by:—*À Berlin!* (Parisian crowds cheering in 1870 at the prospect of war.) *An Episode in the Siege of Paris*. (Prussian soldiers in a French town.) *Sauve Qui Peut*. (After Waterloo.)

One of the many aspects of the "Woman's Question" could be illustrated by *Napoleon's Farewell to Josephine*.

Man's heroism or rectitude by:—*L. Junius Brutus Witnessing the Execution of his Sons*; *Regulus Returning to Carthage*; *Hudson's Last Voyage*; *The Loss of the Birkenhead*.

Man's pursuit of ideals is exemplified by:—*Columbus Explaining His Project to the Monks of La Rabida*; *Clarkson Presiding at a Convention of the Anti-Slavery Society*; *John Brown Going to Execution*.

The ironies of history are exemplified by such pictures as:—*The Fate of Pizarro*; *The Last Moments of the Emperor Maximilian*.

One of the darker sides of human nature—treason—is exemplified by:—*Cicero and Catiline*; *The Escape of Benedict Arnold*.

Again there are specifically symbolic pictures such as:—*Irreconcilable* and *Reconciled*, two pictures by Doré representing two foemen brought together on the battlefield; *The Christian Cross on an Aztec Altar*; *The Chili-Argentina Pledge of Peace*; and, on a higher plane, G. F. Watts's pictures at the Tate Gallery, *Progress*, *Hope*, etc.

It seems to me that the best way to use such pictures as any one of the above, would be, first to exhaust any historical interest, and then, by means of a pertinent hint or question, to suggest that it possesses a wider significance. Really great works of art are essentially symbolic—more is meant by them

than meets the eye. I need not point out how true this is of most of the pictures named above. A visitor to a school where *The Heroes of Asgard* was being read, once asked a class whether any people still worshipped Thor? After a little bewilderment, followed by discussion, the class decided that Thor was almost as powerful a god as ever. Similar questions present themselves in connection with pictures.

The use of pictures in this way will be suggestive in the highest degree. As already indicated in connection with purely informative pictures, the procedure may be either deductive—the picture being used as an illustration of some principle already formulated; or inductive—the picture being used as a stepping-stone to the formulation of a principle. The more common use will probably be (like most human thinking) both inductive and deductive; some principle, vaguely held, will be rendered more definite by the use of the picture; the picture will receive interpretation from the principle, and the principle will receive accentuation and fuller meaning from the picture.

Visits to picture galleries are not easy to organise because of the vast number of pictures generally on view. The only possible policy is selection according to some definite principle. After the selected pictures have been studied with some care, any time that remains may be used by the children in seeing what they please. The teacher may, if he choose, collect and discuss these casual impressions of the children, or may confine himself to the chosen pictures.

Visits to museums, in order to study the primitive arts of war, the chase, basket weaving, pottery, etc., are also desirable, but not always easy to arrange. The story of human evolution, at present ignored in schools, is precisely the story which, of all others, deserves telling, and I have no doubt that, in the education of the future, it will take the place it deserves.

There are people, of course, who will entirely object to the use of pictures, poems, songs, operas, etc., for the purpose of elucidating principles. They believe in the "unconscious" influence of works of art. I consider that this unconscious influence is very slight. The printed programmes of the better class of instrumental concerts now supply interpretations of the chief items. I believe that something of the kind is also needed with pictures; that we all have to be *taught* to see, with full consciousness, their meaning; and that as soon as teachers have acquired the art of interpretation (through questions, hints, expositions, etc.), a new and valuable educational weapon, especially suitable for evening schools, will be in their hands.



CHAPTER XXXV.

Training and Discipline.

I COMMENCED the writing of this book with the intention of dealing in the first few chapters with instruction, and of then passing on to moral training and school discipline. My own principles should have warned me that to carry out any such scheme of water-tight compartments would be impossible. Training without instruction is dead, instruction without training is empty; and even school discipline, to be fully effective, must not stand in complete isolation from the other two agencies.

**Instruction,
Training, and
Discipline.**

But, though every chapter that precedes the present one has dealt, either expressly or by implication, with training as well as with instruction, and although some chapters have come close up to the question of discipline, it is necessary to devote some little space to a more explicit consideration of these two processes.

I hope that the reader feels no perplexity as to the use of these words. By "discipline" (or "government") is meant in this book the establishment and observance of certain school rules of an external kind. By "training" is meant the acquisition by the pupils of certain personal, social, intellectual, and other habits possessing value for life. I do not say that this terminology is the best, or the only possible, for many educationists would call what is here called "training" "discipline," just as we commonly speak of the discipline (*i.e.*, the training) of "life."

The distinction between the two processes needs, however, to be kept in mind, whatever be the terminology which we adopt. Training (*i.e.*, moral training, etc.) is the more important of the two, but so long as schools possess certain imperfections there will be need for external rules of discipline (or government), and these rules may, or may, not have a "training" value. Generally, of course, the two processes will coincide, but sometimes they may not.

"The purpose of school training," says an English educationist,* "is not the acquisition of knowledge only, but is, firstly, the creation of habits, the habit of being acquisitive, diligent, obedient, punctual, truthful, persevering, etc.; and, secondly, it is the development of a right attitude towards the matters of life."

Now, if the writer just quoted had stopped at the word "persevering" he would have seemed guilty of being a "formal trainer," because, as we have seen, obedience, punctuality, etc., are specific "habits" and probably cannot be generalised into "habitudes" apart from instruction. But the reference to a "right attitude" saves the situation.

Future systems of school training will be much more carefully thought out than our present haphazard schemes.

**Future
Schemes of
Training.**

We shall deliberately ask ourselves the purpose of school work; we shall tabulate the various moral, civic, aesthetic, economic, hygienic, and other ideas which constitute that purpose; we shall lay deep plans for their inculcation; and we shall link with each of these ideas a series of acts or rituals. Training and instruction, indeed, will go hand in hand, in some such way as was suggested above in connection with the Springfield plan.†

No attempts will be made here even to outline a comprehensive scheme of training. The reader must content himself with the somewhat numerous hints that are scattered throughout the book, and can himself make the attempt, if he wishes,

* *School Training*, R. E. Hughes, p. 10.

† P. 224.

to systematise them. Broadly it may be said that training will be of three kinds, physical, mental, and moral; but these terms, especially the third, will have to be used so very widely, as to include a multitude of duties hardly recognised at all at present. At the centre of each duty that is expounded there will lie a little group of habits worked ineradicably into the human system. Each group will constitute the motor kernel or heart of a huge and impressive concept. Just as the habit of kneeling is probably the motor kernel of the concept of "reverence," and the habit (largely instinctive) described by Henry V. in his address before Harfleur,* is the motor kernel of the concept of "pugnacity," so, I believe will every idea which has value for humanity receive in the education of the future an incarnation in habit. But it will be incarnated in *words* too; and its wider significances and applications will be made so obvious that they will cluster around the executive core and derive from it a poignant strength and a sense of "effective reality."

Here, then, is the ideal at which educationists must aim; and compared with it the casual suggestions of this and other chapters will be ridiculous in their inadequacy.

Regularity of attendance on the part of the scholars is, of course, indispensable if good and continuous work is to be done. But regularity should not be pressed to such an extent as to become a fetich. Many children attend school when they should be at home in bed. The *reasonableness* of regularity should be taught—for example, the injury inflicted on the rest of the class by the absentees should be shown to be *unreasonable*; but the reasonableness of staying away when there is a good cause should also be frankly admitted, if not emphasised. The school does not exist for its own sake, and no attempt should

* "Stiffen the sinews, summon up the blood,

Now set the teeth, and stretch the nostril wide;
Hold hard the breath, and bend up every spirit
To his full height."

be made to subordinate the real interests of human life to those of the school. The "perfect week" can, in short, be too dearly purchased.

A passing mention may be made here of some of the various devices employed by teachers to encourage regular and punctual attendance. On an "attendance ladder" the relative position of each class in these respects is shown by miniature flags; a "banner" may be retained for a week by the class which heads the list; this class may also be allowed to "go home," or to play, at 4.15 on Friday afternoon. Prizes and certificates, however, constitute the most weighty arguments for good attendance; and in London schools a *medal* is found to be a most effective method of inducing children to try to be present every time. That a lump of almost valueless metal should become so powerful a motive to good attendance as to call forth acts of genuine self-sacrifice on the part of pupils and parents is one of the strangest facts in this money-loving age, and gives the lie to those who see nothing but selfishness in human conduct. I suppose the association of medals with acts of military heroism is at the bottom of the phenomenon; but, in any case, the worship of the medal opens a vista of possibilities which intelligent socialists, in their arguments relative to human motives, would have a perfect right to employ.

Excuses for absence or lateness, and requests for leaving school early, should be in a parent's hand-writing; but care should be taken that no injustice is committed against a child who can produce no such document. There are also ample opportunities for falsehood in connection with these matters.

Punctuality is a habit on which most schools lay great stress, and the lack of it in a pupil is occasionally visited

Punctuality. by corporal punishment. Great care should be taken that no injustice is committed in punishing or reprimanding a dilatory pupil. The lateness of a child is generally due either to the late hour at which he

and his parents go to bed, or to the laxity of the breakfast arrangements.

In cases where the child, humanly speaking, is alone to blame, teachers have cured lateness by employing a mild but impressive form of ridicule. The chronic latecomer arrives, and on his entrance into the class-room is received by the whole class solemnly rising in his honour, and saluting. Perhaps the same plan could be employed for the correcting of more casual lateness, but there would be some danger of its effect wearing off.

Such is the stress commonly laid on punctuality that one feels a certain surprise at the amount of time lost in the performance of various useless tasks. For example, the words "Composition," "Arithmetic," etc., are written almost every morning and afternoon at the head of the pupil's exercises, as if there were some danger of the reader misunderstanding their nature. Many time-honoured teaching devices are also wasteful of time; particularly, I think, is this true of the peddling, finicking method of "questioning things out of the class."

I think that the whole *rationale* of economy of time should be set forth in every school, and that the attitude of the teacher towards unpunctuality should be explicitly based upon this.

So, too, the *rationale* of cleanliness and neatness should be set forth, and, where necessary, a morning and afternoon "ritual" should form the motor core of the teaching on this subject. Some schools already have "boot drill," "handkerchief drill," and the like; I suspect that such isolated movements in the directions indicated will have to pass into a comprehensive scheme of training in personal habits. Monitors may also be appointed to take charge of lavatories, cloakrooms, and corridors, and each may carry a badge. "Motor boys," who give trouble by their restlessness, often make excellent monitors.

**Cleanliness and
Neatness.**

The care of the school offices is a serious responsibility for any head teacher owing to the difficulty of constant supervision. Toilet necessities should not, as too often is the case, be conspicuous by their absence.

Lack of neatness or cleanliness in dress, hair, or person may sometimes be cured, in the case of girls, by the ritualistic employment of a mirror, preferably a full length one.

The important virtue of self reliance should not only be so elucidated as to carry a conviction of its desirability, but

Self-reliance. should receive embodiment in a vast number of exercises. Suggestions of "heuristic" work are numerous in the preceding pages and need not here be repeated; the possibilities that lie in strenuous school games have been mentioned; and even the adoption of a symbolic ritual of "will training" has been admitted as conceivable, if not desirable. But the purpose and meaning of such processes should be made more or less clear to the pupils.

Victories and defeats, in games as well as in other school avocations, should be employed as material for training in equanimity and generosity. After every

Defeat and Victory. victory a definite song might be sung and a definite motto be employed; and defeats might, similarly, have their own song and motto. It is by methods like these that the high praise commonly lavished on school games may cease to sound exaggerated and almost nauseous, and that games may become genuine and inspiring symbols of life experiences. Only *then* will such words as the following carry conviction to the mind of the serious educationist:—

"In . . . collective games . . . the participator realises by constant example that only by self-sacrifice are the best ends attained. He learns, too, what true loyalty means, what selfishness entails; and there is developed within him a splendid *esprit de corps*, which is as valuable a gift as any school can

confer on its pupils. Moreover, in these games, his initiative is being constantly trained and his resources developed. He finds, by painful experience, that any weakness, physical or mental, in himself entails misfortune, not only upon himself, but upon his 'side'" etc.*

Gymnastics, as distinct from free games, are alleged to "create in the pupil a habit of ordered obedience,"† while

Obedience. in games, as we have just read, "initiative" is developed. These two qualities are essentially

different, as was noted in the discussion on "formal training"; and the only way to reconcile their opposition is to elucidate their meaning, and assign to each of them a definite but limited place in school work. In other words, the *significance* of obedience and the *significance* of initiative should both be shown; the mere training should be supplemented by instruction. Granted the latter, however, gymnastics will certainly supply an excellent motor core for training in obedience, promptitude, etc. Military men and military nations (*e.g.*, Germany) have therefore generally laid more stress upon formal gymnastics than upon free games.

That there is a place in school for something corresponding to the old-fashioned "training in deportment" should be, I

Deportment. think, obvious to all, and particularly to any believer in the James-Lange theory of emotions.

The confidence which we feel when our attitudes are good, our boots well-blackened, and our linen clean, so different from that which we feel when the reverse conditions prevail, points the way to some important educational truths.

Training in truthful and straightforward conduct is another important task that falls to the school. But here, as in con-

Honesty. nection with punctuality, there is the danger of unnatural emphasis. The offence of

"copying" sometimes looms too large in the teacher's mind. There is no reason whatever why children should always

* Hughes, *School Training*, p. 27.

* *Ibid.*, p. 28.

be expected to "work sums," or solve various problems in geography or literature, in perfect isolation. Partnership and co-operation are frequently admirable. Everything depends upon the purpose of the imposed exercise. If it is of an "examinational" character, and is designed to test individual abilities, "copying" must be regarded as a grave offence, though even then it is no clear proof of a child's intellectual inability, for such is the lack of self-confidence in some girls that many of them will "copy," though quite able to "do the sums" themselves. Let the *rationale* of individual work be clearly understood; but let the *rationale* of collective work be not neglected.

Our attempts to isolate boys from each other and our ignoring of the social aspects of school work are merely legacies from the days of "payment by results," when the ideal of "four sums right and no mistakes in dictation" was the highest one conceivable. It flatly contradicts the old Lancasterian ideal of monitorial work, one child helping another, and it contradicts our new ideal of research work executed in common or in groups.

Mutual help should, however, be forbidden the moment it undermines the power of any pupil; or, as above said, during a competitive examination of the usual kind.

In this connection I must quote the shrewd words of a recent text-book.* "The teacher tells his class that 'copying is stealing.' Of course they are far too logical to believe him. They know quite well that the essence of stealing is the transference of property from its lawful possessor to his own use by one who has no right to it, and that when they copy they leave the person from whom they copy in full possession of his goods. Often, too, the person copied from is quite willing to give this assistance to his friend. When a boy complains, 'Please, sir, Jones is copying from me,' there usually lies at the bottom of the

* *Moral Training Through School Discipline* (WELTON and BLANDFORD), pp. 240-1.

complaint not an abhorrence of *this* act of Jones, but a dislike of some other act."

In most cases of "copying," punishment should not be severe unless the offence is persistent, and boys should be shown the intrinsic folly of the practice when carried to the illegitimate length of palming off alien results as their own; while at the same time they should be encouraged to help each other in normal circumstances. "Copying is wrong only when it poses as independent work."

When dishonesty of work is widespread, two methods of correction are possible. The first is to give boys sitting near each other distinct work, and not to allow them to mark their own errors; in other words, to adopt a policy of patent distrust. The other is to try to raise the tone of the class by appealing to their honour; a process that takes time. As the authors already quoted remark: "Let the teacher not expect instantaneous conversion, but be satisfied with slow progress, so long as it is real progress. Further, let him only call for this severely independent work in cases where its reasonableness can be seen by the boys; in other cases, let him encourage mutual helpfulness." I leave the reader to judge which of the two policies is the preferable.

I now turn to the kindred question of school discipline. It is an unfortunate fact that in elementary circles the meaning of the word "discipline" has considerably degenerated. The word now stands merely for "preservation of order." Whether the "order" so "preserved" is likely to benefit the boy and to make him ultimately a good man is not considered when the phrase "good discipline" is used in this narrow sense. A poor teacher may thus occasionally be a "good disciplinarian," a good teacher may occasionally be a "poor disciplinarian"; in other words, an ignorant, dull, uninspiring teacher may be quite capable of keeping his class in a state of wonderful external "order,

while an intelligent and stimulating teacher, capable of creating permanent interest in a subject, or perhaps in many subjects, may be unable (or unwilling) to win any such victory. In fact, there is a tradition in schools that "disciplinary power" varies inversely with the academic knowledge of the teacher.

There are, certainly, extreme cases. There is the thoroughly mechanical teacher, who is able to dominate a class by the force of his brutal and unimaginative personality. "When I hear that a man's form is so well in hand that there is never a whisper, I know at once this is overdone. There are two ways of making a form attentive—Discipline and Stimulus."* There is, at the other end, the "blue stocking" type (man or woman) whose knowledge is up in the clouds, and who is possessed of the strangest incapacity to see what the pupils are doing, or to exert any authority over them. This type is, however, not confined to the "over-learned"; very ignorant teachers are sometimes as unobservant and ineffectual as raw graduates, brimful of bookish knowledge.

Between these two extremes are the great mass of the teachers of this country, some lying nearer to one, some to the other.

Now, what is the most favourable point between the two extremes? What exact ratio between power of teaching and power of discipline is the best for educational effectiveness? Some teachers of the old school would answer at once that there cannot possibly be too much "disciplinary power." This, however, is a mistake. If the word "discipline" is interpreted as above ("preservation of order"), there can certainly be too much of it. All human activity that is of real value must be an expression of one's ideas (how one *gets* these ideas is another question, concerning which the Herbartians have an important tale to tell); but actions that are merely dictated from without, and supported by factitious sanctions such as rewards and punishments, are

* Sidgwick: *On Stimulus*.

of insignificant importance in themselves, though they may be necessary for certain purposes presently to be discussed. A "good disciplinarian" (in the old bad sense) may, like a despot, "make a wilderness and call it peace." Clearly, a teacher may be such a "good disciplinarian" as to undermine in children all power of rational choice and action; everything they do is done to order; they are never thrown on their own resources.

**Harm done by
"Good
Disciplinarians."**

This may gravely matter even before the dawn of adolescence, but it then becomes positively ruinous; school discipline, whether "strict" or "free" before the age of twelve, should certainly become "free"—or, at any rate, rational—after that age; pupils should then begin to be treated as beings capable of an increasing measure of choice. Unless this policy be adopted, the growing personality of youth will, the moment school is left behind for good, be a curse instead of a blessing to him, and hooliganism and license will take the place of growing manliness. A "first-rate disciplinarian" may thus be a terribly dangerous person to have in a school.

Shall we say, then, that the best type of teacher is one who is a "good" disciplinarian and a "fair" teacher—ratio 2 : 1? Or shall we vote for a half-and-half type—ratio 1 : 1—a "very fair" disciplinarian and a "very fair" teacher? Or shall we go still further and change the ratio to 1 : 2? Nothing of the kind. Discipline and teaching power cannot be assessed and balanced against each other in this way; one teacher may be a comparatively "strict" disciplinarian, another may be a comparatively "free" disciplinarian, and yet both may, through their rational, stimulating methods be excellent educators in every respect. Moments or even periods of "rigid discipline" do no harm; they may do good, and the same may be said, still more emphatically, of moments or periods of "free discipline." The great thing is that the spirit administering everything should be reasonable, rational,

meaningful, significant; if this is ensured the methods may be either comparatively firm or comparatively free, and no harm will follow. Broadly speaking, however, responsible freedom—a different thing from license—must increase as adolescence approaches. “Obedience is the child of intelligence, not of dullness,” as Thring says, and such obedience is much the same as freedom.

A reference to *Flachsmann* is here almost inevitable. The idea of mechanical discipline seems to exert an irresistible fascination on minds of a commonplace order; so we are not surprised to find that Flachsmann had 123 paragraphs of school regulations, and that he advocated the “strictest discipline,” and that one, at least, of his assistants had imbibed exactly similar ideas. In the conference summoned by Dr. Prell the methods of this assistant were investigated.—

An Illustration
from
“Flachsmann.”

DR. PRELL (*strangely softly*): In your class, Mr. Weidenbaum, I have admired the precision with which the scholars strike the tables. How have you achieved that?

WEIDEN. (*stands up with the zeal of one who is complimented*): By constant practice, Mr. Inspector. . . . At *One*, the children lay their hands flat on the table; at *Two*, they grasp the flap; at *Three*, they raise it precisely to the perpendicular; at *Four*, they replace it without a sound; at *Five*, they let go; and at *Six*, they fold hands. If it is practised a couple of times for half an hour, it goes all right.

PRELL: Do you say so?

WEIDEN.: Yes. I did it first in fours; but on the expert advice of the Head Master, I do it now in sixes.

PRELL: Is that so? Yes, Mr. Flachsmann has called my attention to the merits of your class.

What shall we say to this? Is this good discipline or bad? The dramatist evidently means to satirise it as bad. But there is really no harm, so far, in Mr. Weidenbaum. A uniform method of performing a few recurrent actions may be desir-

able, or, at least, unobjectionable. Marching into school, taking places, marching out, distributing certain materials—there is little or no harm in a “drill method” being adopted on such occasions. But the dangers are that drill methods are often very fascinating to the unintelligent teacher, and therefore tend to be multiplied to excess; that an intelligent boy gradually comes to feel that they are arbitrary, meaningless, or silly; that, in consequence of this adolescent revolt, a new set of enactments have to be made in order to preserve the rules from desecration,—punishments are called for; and thus contempt, mingled with a sense of injustice, lays hold of the very boy whom the school should feel most proud of—the boy with brains and character. Let us follow Mr. Weidenbaum’s explanation:—

PRELL: I have always admired the way in which your scholars, when they raise their hands, never hold the finger higher than their heads. How have you managed that?

WEIDEN. (*with great self-importance, feeling himself the centre of attraction*): If a boy raises his finger higher than his head, he has to write out one hundred times, “I must not raise my finger higher than my head.” That is always my practice; if a scholar looks about, or laughs, or anything of that kind, he must write out one hundred times, “I must not look about me,” or, “I must not laugh in class”; and if he does not do it properly, he must write it out another hundred times.

Exactly. Irrationally elaborate discipline, whether in the school or in the army, leads to the multiplication of penalties. “Give Skinner a bad mark for being the last to put his pen down.” Now, the boy without personality is tractable, the boy with personality is not; consequently, in the mind of the latter there grows up the feeling, not only that his preceptors are pedants and sticklers at trifles, but that they are unjust to him; thus, all the forces of his personality are aroused to fight against, not for, the educational plans of his elders; obedience becomes a word of ill-repute, associated with spiritless boys;

and when school release comes, he glories in anarchy, perhaps in hooliganism. Discipline of Mr. Weidenbaum's kind does not "form character." Listen again:—

PRELL: Are you aware that you are a slave-driver? Are you aware that you are worse than the most arrant bircher? Are you aware that your class is a wax-figure show? Are you aware that your scholars are nothing but corpses? If I were to step in front of your class and say: "The sofa is a mammal, for it brings its young into the world alive"; every one of your class in turn would repeat it after me. . . . At a given sign I could make all your scholars say "Bow-wow."

WEIDEN.: Mr. Inspector, I always do my duty.

PRELL: Duty? Duty? . . . From the teacher I ask enthusiasm. All you do is routine. Routine is another name for laziness . . . I ask force. I ask life. When your scholars go forth into the world they will halt like cows before a strange gate. I want *men* who will unlatch the door.

No; rigid, mechanical, meaningless discipline does not "form character." Nor, as we have seen, does it "train in habits of obedience," for no "obedience" is worth anything if it is obedience to senseless rules or a senseless system.

"Their's not to make reply,
Their's not to reason why,"

is a commendable policy, in school, or church, or army, *on one condition only*—that we have confidence in the ultimate rationality, if not of the command immediately imposed, at any rate of the general design and purpose lying at the back of it. Obedience for the sake of obedience is a maxim for slaves, not men.

Tolstoy, as is well known, carried out the reverse policy to its "logical conclusion" in his school at Yasnaia Poliana.

**Anarchic
Methods.**

"No one was ever reproved for tardiness, and yet there was rarely an absentee. . . . No attempt was made to enforce order, for 'children should learn to keep order for themselves.' . . . The

hours for lessons were most irregular.”* He insisted that children should be treated as reasoning and reasonable beings who would find out for themselves that order is necessary.

But this policy, in its turn, is open to severe criticism. Children are rational—to some extent; they are also irrational—to some extent.† Until their circle of ideas, or of experience, is of very considerable dimensions and efficiency, we cannot expect perfectly rational conduct. But we should certainly try to make the child feel that the school is conducted sensibly, and that behind every rule there is a reason.

Take, for example, a comparatively simple matter like the sitting-position in desks. Children are often allowed to drop their faces so close to their books that their sight is permanently injured. When attention is called to the fact, the teacher may valorously order “Heads up!” but there the matter ends; no reason is given for the “heads up” policy; children regard it as merely another arbitrary whim on the part of the teacher. A word or two of explanation would lift the policy up to the realm of rationality. The same remark holds good of sundry prohibitions, such as that of tobacco smoking. Many of the objections to “moral instruction” proceed on the assumption that such instruction is arbitrary, whereas it should, in fact, be based on appeal to the conscience, reason, and therefore the personality. But as children are not *fully* rational, it is important that rules as well as the reasons be insisted on; a whole series of useful habits should thus become engrained in their lives, and a series of bad habits be prevented. It is hard to say which policy is the more disastrous—that which insists on the unintelligent and mechanical acquirement of habits, or that which, while appealing frequently to the conscience and the reason, neglects the mechanical basis.

* *Tolstoy as a Schoolmaster*. By Ernest Crosby.

† See Vol. I. of this series, pp. 46-7. It is possible, as there shown, that Fröbellianism is too optimistic, while old-fashioned methods were too pessimistic.

I hope it is clear from these remarks that there is no very sharp distinction between training and discipline. Training has a more immediate and direct bearing on moral character; discipline is a method of external control imposed, by the necessities of the case, upon pupils forming a school society. But the more obviously rational these rules are, the more valuable they are as modes of moral training; while rules that appear arbitrary have no moral effect because they do not set in motion any machinery of high motives, but merely appeal to the sense of pleasure or pain.

The teacher should be always prepared to suspend a disciplinary rule when there is a rational justification for the suspension, and may even accept a deliberate violation when the reason for this is quite obvious.

Rules are made for man and not man for rules. An apocryphal but extremely suggestive saying of a great religious teacher illustrates the point well. He saw a man gathering sticks on a Sabbath day, *i.e.*, deliberately violating the laws of his nation; his comment was that if the man understood what he was doing he did well; if he did not understand he did ill. That is to say, if the man saw behind the letter of the law to the spirit, and followed it, he was not to be condemned; the case was very different if his violation of the letter sprang from wilfulness or selfishness. Much the same is the burden of Ibsen's strange dramas; there are no infallible rules for conduct; "speaking out" was a duty in Dr. Stockman, a crazy whim in Gregers Werle.

**Rules are
Violable.**

Let the teacher, then, reduce disciplinary and other regulations of the school to as few as possible, and constantly allow the rationality of these rules to appear, sometimes even to the extent of sanctioning their violation. But violations that are wilful, mischievous, and irrational should be visited with punishment, and in some cases the punishment might be severe though it should never be malicious or revengeful.

One form of discipline deserves more attention than it commonly receives—discipline in the playground.

The movement in favour of organised games draws a part of its strength from the conviction that habits of good conduct, helpfulness, mutual forbearance, and the like, can be learnt and applied exceptionally well during such games. This does not mean—or should not mean—that during these games each boy, by a flash of inspiration, perceives the heinousness of certain faults and the charm of certain virtues; but that he gains real experience which, when illuminated by discussion among his fellows, or with his master, will modify his subsequent life. As we have seen, however, a great deal of claptrap is talked on the subject.

The play interval in our primary schools could be employed, in a more helpful way than is now usually the case, to teach boys something of the meaning of conduct. In most playgrounds there is a water tap (there should be a dozen at least), and in hot weather nothing is more common than to see boys engaged in a desperate struggle for the use of it. Is it necessary to suggest that there should be a badged monitor in charge of it, at any rate until boys have learnt the lesson of mutual forbearance? And is it necessary to add that every encouragement should be given to the use of water for drinking purposes; and every disencouragement to the placing of the mouth to the tap itself, or to the use of cups with rims that allow the accumulation of infectious material? The humble playground tap could, in fact, be made the basis of much excellent instruction in morals and hygiene.

The habit of allowing rubbish (paper, etc.) to be thrown down into the playground should be checked, waste paper boxes should be provided, and two or more monitors be placed in charge of them. The practical lesson here suggested could be amplified by reference to the care of parks and other public property.

The young assistant has often a specially hard task before him when he takes for the first time the control of a class.

**The Young
Teacher.**

In addition to the heavy burden of inexperience he suffers from two peculiar disadvantages ; he does not know his pupils' names, and he has no authority to punish. To remove the first of these difficulties a chess-board arrangement of the names may be made and placed on the teacher's desk for reference. Similarly, a mirror on the blackboard gives the teacher a chance to notice what is occurring when his back is turned to the class. Both of these devices confer what seems to the boys an "uncanny" power. His inability to punish must receive the careful consideration of the head teacher, who, especially during the first few weeks, must exert himself to support the authority of his assistant. But the teacher's main reliance must be on keeping the boys well employed, and on being himself so well prepared for every lesson that no moments of slackness and disorder are possible. The greatest cause of disciplinary trouble is unpreparedness on the part of the teacher. His "sums" have to be selected and then written on the board, materials have to be distributed, and so forth, while the class looks on restlessly.

Great economy of time, and with it a lessened chance of disorder, is effected by the provision of brown paper bags containing all the child's books, pens, etc. If this plan is not feasible, the teacher should at least take care to have all things distributed early.

Clearness and firmness of speech are also great aids to discipline, and even matters like ventilation have a direct bearing on the present subject.



CHAPTER XXXVI.

—❁— **Stimulus.** —❁—

It has been pointed out—and it cannot be pointed out too often—that hope is more stimulating than fear, and that success provides better training than failure.* The wise teacher, though unable to dispense entirely with punishments, will take care to reduce them to a minimum conformable with efficiency, and will prefer to employ positive inducements to good conduct and hard work. These inducements may be grouped under the name “stimulus”; the best known are prizes, marks, badges, competitions, place taking, praise, and encouragement.

But I must first refer to a slightly different employment of the word “stimulus”—that of Mr. A. Sidgwick in his well-known lecture.† The writer is here dealing rather with methods of instruction than with devices of discipline: he is showing how a lesson may be given in such a way as to “interest” (in the true pedagogical sense) a class. A quotation will make this clear.

**Stimulating
Methods of
Teaching.**

“If Jones begins talking to Smith when you are explaining how Cæsar made his bridge, there are three courses open to you. The first is to go on explaining how Cæsar made his bridge, and take no notice of Jones. That is the course of the bad disciplinarian. The second is to say, ‘Jones, don’t talk.’ Here we have the good disciplinarian, as he is called, but the bad teacher. The right way is very likely all the time to go

* P. 253.

† *On Stimulus*,

and draw the bridge on the slate (blackboard), or, better still, perhaps, to make Jones or Smith go and draw it, and let Robinson correct him where he blunders, and then go above them both. That is stimulus."

Our writer is here pointing out the vast importance of appealing to the various forms of boyish self-activity, such as drawing and clay modelling, as well as the (perhaps) less worthy though still useful forms of self-activity known as emulation and criticism. There is no question, I think, that the most lacking form of stimulus in our senior day schools (not so much in our infants' schools) is this employment of the constructive instinct; even a dull teacher will find his lesson becoming more interesting to his pupils and to himself if he employs it. The gravest criticism of our present forms of moral and religious instruction is that they ignore the constructive and other instincts, such as the social. To link "first-aid" with the parable of the Good Samaritan seems to have occurred to no one.

A little humour is an invaluable stimulus in a class, but the teacher's jokes should not be too frequent, they should be tolerably obvious, and they should never be ill-natured. Sarcasm is almost always a mistake, chiefly because it verges on the cowardly, and, like other habits, has a tendency to grow on the teacher. Joseph Lancaster was, I think, the only educationist who ever deliberately organised ridicule as an educational instrument.

**Humour and
Sarcasm.**

Jokes on boys' names (Quick, Dear, Green, Foote, Good, Best) are a little dangerous unless very good-natured, and are especially dangerous when they are very suggestive (Sloman, Legg, Stone, Brain, Coward). I know of one teacher who, years ago, had allowed the habit of sarcasm so to grow on him that he could not even spare physical infirmities, and remarked to a one-legged boy, "Jones, when you lost your leg you must have lost your brains, too." I do not think the teacher was ill-natured, but his joke gave offence. Quite legitimate, how-

ever, are such jokes as the one mentioned by Mr. Sidgwick.* A boy who found himself at the bottom of a class list remarked respectfully, "I think there must have been some mistake, sir"; to which the master replied, "I think there must have been a gool many." Probably, however, inexperienced teachers had better avoid jokes altogether, though the temptation to awaken glee, even "counterfeited glee," is extraordinarily strong, and was felt even by the schoolmaster in *The Deserted Village*.

Conversely, the teacher should avoid pomposity. I give the advice not because I have ever come across a "pompous" teacher, but because he frequently appears in school stories, and this book would strike some readers as fundamentally incomplete unless I paid some homage to his existence. The only serious question is whether a teacher should be so lacking in pomposity as ever to confess his ignorance. Judges and magistrates frequently do so on an elaborate scale (the judge in *Pickwick* did not know the meaning of a door being "on the jar"); is it a safe plan for the teacher? The answer is that profound, absolute ignorance on any important subject is a disgrace to a teacher, and should be concealed, if possible, until the day of retribution (it is *not* possible); but that ignorance of various details is no disgrace at all, and should freely, though not too frequently, be admitted by the teacher. Nothing is more valuable than for boys to realise gradations of importance in matters of knowledge; to be acquainted with a teacher who obviously "knows a lot," and yet is able to admit his ignorance of a "lot" more, is in itself a liberal education.

But, though the pompous teacher is a *rara avis*, nagging teachers are not; and the worst of it is, they are usually unconscious of being naggers at all. Apart from moral objections to nagging, there is the important pedagogical objection that it is not "stimulating" at all; children soon

* *On Stimulus*, p. 15.

get used to it, and pay no attention to a monotonous mode of speech—a fact which all teachers should remember, even if they are not naggers. Changes of vocal speed and pitch are highly “stimulating.”

The best possible form of stimulus, apart from the extraneous devices with which I shall have presently to deal, springs from the teacher’s own mental alertness. A class was once studying those parts of Shakespeare’s *Midsummer Night’s Dream* that deal with the relations of Titania and Bottom. The questioner suddenly asked the class, “Do you think any woman has ever fallen in love with a man carrying an ass’s head on his shoulders?” The question was so unexpected, so off the beaten track that the class was at first paralysed, but some of the pupils—both boys and girls—saw the point after a little while. The question was “stimulating,” even if *bizarre*. As soon as teachers have acquired the power to set questions and problems that the pupils really feel to be pertinent and interesting, the more or less artificial devices about to be considered will cease to be so important as at present they are.

It has always been admitted by the Herbartians that to awaken interest of an “immediate” character—interest in the subject-matter of instruction—is not always possible.* The teacher has, accordingly, to fall back upon more or less artificial devices for stimulating pupils; he has to employ a mechanism of *mediate* interests. Unable to see the value of a certain subject, and therefore to conquer all temptations to be lazy or neglectful, his pupils must be persuaded to work for the sake of some immediate triumph or reward, or for the sake of avoiding disgrace.

But it is clear that there is great danger in employing artificial devices. One of the constitutional weaknesses of

**Need of
Artificial
Stimulus.**

* P. 173.

human nature is the exaltation of means into ends ; and this weakness is nowhere more apparent than in the tendency to regard the winning of marks or prizes as the main reason for attending school. The teacher should, therefore, constantly keep in his mind the superiority of immediate interest over mediate, and do his best to create the former by convincing his pupils that there is something intrinsically great in the things they are studying. The winning of marks or prizes is a competitive process ; one child is exalted at the expense of another. The thing is inevitable, it is an acknowledgment of the inequalities imposed by nature ; but the teacher should always be ready to ease the working of the system, and particularly to recognise merit in the weaker members of the class.

The selfish spirit which is supposed to be engendered by competition between individual boys has led some educationists*

Collective Competitions. to favour *collective competitions*, a device surprisingly neglected by most schools, except in athletics. The class is divided into two sides, called Romans and Carthaginians, or by some similar names. There is a "leader" to each side, and they select their followers alternately, each boy thus having an opponent in the opposite camp. When a teacher asks a question of Jones, Jones's opponent, Smith, also stands up, and a mark is scored for one or the other side. Opponents may also ply each other with questions. As the more brilliant are opposed by the more brilliant and the duller by the duller, there is much more fairness than in our ordinary chaotic modes of questioning. Above all, the marks go to a "side" rather than to an individual. It is almost superfluous to add that a "house" system, such as that described in Chapter XXX., might be employed in somewhat the same way as the above ; but as each "house" would contain pupils of various classes the competitions would have to be less definitely organised.

* Particularly the Jesuits,

The fundamental trouble with most systems of marks and prize giving is that intellectual rather than moral qualities are rewarded, though, even on intellectual grounds, there are grave weaknesses so long as our methods do not so much test intelligence as the more mechanical kinds of memory.* The question might very well be raised whether some such plan as that suggested in the case of *writing*† might not be adopted when the *merit* of a pupil is being assessed; that is to say, whether we should not report the increase or decrease in his marks rather than their actual number. This method might, at any rate, *accompany* the more usual one. In this way patient merit would be able to distinguish itself. Nothing is more discouraging than for a boy to be always near the bottom of the class, and if it is inevitable that he should be so, he should be allowed to win as much legitimate glory as is possible during his eclipse. Some head teachers have attempted to console the dull child by giving extra marks for “neatness”; but if these marks are added to *each* subject they produce a misleading effect; thus a boy with only one sum right out of four might get four marks out of ten—two for the sum right and two for “neatness.” On the whole the best plan to encourage the dull boy may be the one I have suggested, namely the provision of two lists, that of absolute marks and that of difference marks. A boy might head the one list and yet be near the bottom of the other.

Various mark-giving devices are in use in schools, but none of them are quite satisfactory. One of the commonest is the giving of a series of questions to be answered rapidly on a slip of paper. This method is useful as a test of memory for brute facts, such as dates and names, and still more useful as a test of skill in simple arithmetical operations; but none of the higher mental processes lend themselves to this treatment, and if it occupies too prominent a place in the school, it will certainly conduce to “cramming” of the crudest kind.

* See pp. 311-14.

† P. 314.

Some teachers have attempted to apply a "mark" method to oral questioning, but the difficulties are so great as to lead the authors of a recent work to declare the impossibility of any such method.* To ask oral questions of a class in a fixed order destroys the element of the unexpected—each child knows when his turn is coming, and may thus remain inattentive to the majority of the questions. But the greatest difficulty of all lies in the nature of the questions; they must differ so greatly in difficulty as to render the fair assessment of their answers by marks impossible; moreover, every question that is worth asking is worth following up, but to do this would be to dislocate the whole system of mark giving.

In infants' schools and the lower standards of senior schools children who, in any one lesson, have done exceptionally good drawing, writing, or arithmetic, are frequently placed in a line in front of the class and are directed to show their work, or to vociferate some such expression as "We are the champions." The other children may also "give them a clap." There is no objection to these devices, unless the championship remains so persistently with one pupil that he becomes conceited and others are discouraged.

Another device is a modification of the "king of the castle" game. One boy is selected as "geography king," and has to be plied with questions by the rest of the class until he fails to answer, when his conqueror becomes "king," and is similarly exposed to assault.

The head master of an English preparatory school† has devised a plan of "Stars and Stripes," which is intended to remove the more serious objections to the system of marks. His plan is alleged to dispense with much punishment, to facilitate co-operation with the home, to give some degree of publicity to the conduct of each boy, and

**"Stars and
Stripes"
Device.**

* Welton and Blandford, *Moral Training*, p. 227.

† Mr. A. G. Grenfell, Mostyn House School, Parkgate, Cheshire.

particularly to reward effort as well as success, and to foster the spirit of acting for the community rather than for one's own success. The following is a condensed account of the system* :—

“A ‘star’ is a mark of distinction, and is awarded in full or as a ‘half-star’ for special effort or meritorious action. It is not awarded to a boy merely for being at the top of his class, nor merely for producing a better written exercise than his fellows. Some special effort must have been used to gain it, and such effort is similarly rewarded whether it be put forth by a clever boy who does some piece of brilliant work or by the dull boy who exerts himself to rise even slightly above his normal low level.

“A ‘stripe’ or a ‘half-stripe’ is a mark of disapproval, and is awarded for such offences as talking in school, eating or inattention in class, slovenly writing, dirty hands in school or at meals, being without books, pen, etc., leaving books or clothes about, breaking bounds, unpunctuality, ‘ragging’ at times or in places where it is not allowed, and offences of a similar nature.

“Two stripes cancel one star, and one star cancels two stripes.

“Any boy who gets a stated number of stripes without countervailing stars renders himself liable to be whipped, The number actually fixed must depend upon the freedom or restraint with which the stars and stripes are awarded; but it is well to fix a fairly low number, and to award half- or quarter-stripes in order to emphasize the enormity of offences which call for the award of a full stripe.

“Each boy, when the award is made, receives for the star or stripe a pink or a blue cheque bearing his name and the reason for the award. This is taken home and initialled by the parent and returned to the class-master or to the Head-master.

* Welton and Blandford, *pp.* 229-36.

“A summary of all stripes given is made each week, and if the number exceed one-third of the number of boys in the unit taken—the school or the class—all the stripe-winners will attend school on Wednesday afternoon, or at some other time of leisure, for ‘detention.’ On the other hand, if the number of stars in excess of the stripes exceed one-third of the number of boys, the captain or head-boy has the right to ask the head-master for an extra half-holiday or some similar benefit for the whole unit. In this way every boy is made to feel his personal responsibility to his fellows, and considerable force of character is developed in the striving for stars or at least in the careful avoidance of stripes which would cancel the meritorious work of others.

“If the additional stimulus of prizes be considered desirable or if, for other reasons, an annual prize distribution be considered necessary to the welfare of the school, the award of prizes may be based upon the personal record of each boy in the matter of stars and stripes. The same number which is fixed in the case of stripe-winners to justify a whipping may reasonably be assigned to star-winners to qualify for a prize. And this award of prizes is valuable in connection with the system, since it may prevent a good boy from feeling that his stars are altogether wasted by the cancelling stripes awarded to other boys.

“At the end of each term a balance of stars, stripes and prizes is struck for each boy, and resultant stars are carried over to next term. Stripes are wiped out and forgiven so that next term all boys start with a clean sheet.

“The system can well be extended by parents in co-operation with the school so that it may help in home discipline as well.

“A list of the boys is posted on the school notice-board, or in each class-room in the case of large schools, and wafers are attached to the list opposite to each boy’s name. A red wafer indicates a full star and a blue wafer a full stripe; a fraction written in red or blue pencil will serve to keep account of half-

or quarter-stars or stripes until it is covered by the wafer. This list makes the weekly and terminal account very easy to keep and also serves to show the boys at a glance, by the preponderance of red or blue wafers, which boys are being helpful to the community and which are standing in the way of the extra half-holiday by their idleness or other indiscretions."

Some of the objections to ordinary systems of "marks" also hold good against prize giving. Pupils are induced to

Prizes, act, it is said, from a wrong motive, the motive of obtaining a prize rather than that of performing duty. But this is to take a too rigorous view of human nature, for mixed motives must necessarily predominate in most men's conduct, and "mediate interests" cannot be ignored in educational work. What is necessary is to obtain the largest possible amount of stimulus out of the prize system while doing the smallest possible amount of harm by it.

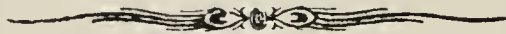
It has been suggested that prizes might sometimes be given as marks of approbation *after* some creditable achievement, but need not be promised in advance. This plan, however, would be rather a mode of moral instruction than a mode of training; it would be the giving of a hall-mark to certain kinds of conduct, but it would not be an immediate means of stimulating the exertions of other pupils.

It has also been claimed that prizes should never be given for good conduct, though the latter should be always a qualifying condition. The mere performance of duty, it is said, is either too high or too low a thing to deserve a prize; the latter should be given for voluntary work done out of school and not absolutely obligatory on the pupil. But in point of fact it is hard to draw the line between moral duties and other modes of activity; the difficulty will face us in Chapter XXXVII., where punishments for "moral offences" are to be discussed. On the whole the best plan appears to be a modification of the one commonly adopted in schools, according to which prizes are given for regularity, punctuality, good conduct, and

scholastic results; but the latter should be interpreted more differentially than at present. Thus the highest increment in marks should count for at least as much as the highest aggregate of marks. The "Stars and Stripes" method is suggestive in this connection.

But, after all, the exact nature of a scheme of prizes or marks is not very important in itself. The selfishness or the unselfishness induced by this or that scheme is a specific rather than a generic selfishness or unselfishness. The preceeding discussions on formal training will, I hope, have made the reader sceptical in many directions, and particularly with regard to moral questions. I believe that a boy may be "selfishly" devoted to the winning of a certain distinction, and yet be, or become, highly unselfish in other matters. Words like "selfish" and "unselfish" are, in nine cases out of ten, mere instruments for men, particularly for educationists, to juggle with.

In the light of the doctrine of the struggle for existence, and of the whole economic structure of modern society, the alleged "immorality" of a system of prizes seems ridiculous. The main thing necessary is for the boy to know what selfishness and unselfishness mean, and when and how far it is his duty to be selfish or unselfish. The main thing, in other words, is the introduction of lucidity and explicitness into our educational methods.



CHAPTER XXXVII.

Punishments, “Corporal,” “Natural,” and Other.

OF all school subjects the above affords the most opportunities for professional arrogance or crude sentiment.

A thoroughly lazy and dull teacher is glad to resort to corporal punishment when, owing to the inefficiency of his teaching, brute fear remains as the only motive to which he can appeal. Once firmly established in a class, corporal punishment comes to be regarded by such a teacher as a normal item in his duties, recurring every few minutes with clock-like inevitability, the only variations being numerical ones, from “two cuts” to four or six. When an exceptionally serious offence is committed, the usual dose of corporal punishment has to be increased to the limits of actual brutality.

**Dangers and
Controversies.**

Teachers are not in the least more deserving of being regarded as “saints” than other people. All professions are exposed to the danger of acquiring a professional spirit and of sanctioning such brutalities as are supposed to be necessary for efficiency. Priests and clergy have burnt heretics; physicians have tortured animals; it would be wonderful if teachers were entirely immaculate. They are not. Under “payment by results” there were headmasters who, when compelled to teach a class in the absence of the usual teacher, have punished two-thirds of the boys severely in the course of a single lesson; while often, if a young teacher appealed for

disciplinary help in his difficulties he would get a refusal and possibly an insult in addition. I heard, years ago, of assistant teachers whose regular practice was to hurl pointers across the class-room at boys who were "idle," the boys being then bidden to bring the pointer forward to receive punishment by its means. Stranger still, these things went on, year after year, under the noses of officials and managers, whose responsibility must therefore be adjudged as equal to that of the teachers. And such abuses have not been confined to any type of school, nor to the "secular" curriculum. Little girls, for making mistakes in reciting the Catechism—whether Catholic or Anglican I need not say—for confounding the Persons of the Trinity or for some other offence equally trivial (or grave), have been so severely punished that their nervous systems have been shattered, and chorea or some profound hysteria has been permanently established.

Seeing that the usual offences recorded in "punishment books" are "persistent inattention" and "laziness," the question naturally suggests itself whether the teacher, the time-table, or the syllabus of work may not as often have been to blame for the offences as the child. Sometimes a still more guilty partner was the weather. But the main trouble was with the old "payment by results" system, which insisted on a pound of flesh in the way of annual "passes."

A few years ago I carefully collected information on the subject of corporal punishment regulations, and found, as I expected to find, that there was hopeless chaos at every point. I then went carefully over the utterances of our best educationists—men like Arnold and Thring—and finished by reading Mr. Llewellyn Williams's vigorous attack on corporal punishment.* The conclusion at which I then arrived was that no one in existence had any lucid views at all on this subject. Particularly was I impressed by the barrenness and

* *Education—Disciplinary, Civic, and Moral.* Mr. Williams is the Secretary of the "Society for the Reform of School Discipline."

conventionality of almost all the utterances that were made, whether for or against the practice. Only one was at all striking—Thring's novel assertion, in his earliest book,* that corporal punishment, usually considered suitable for "moral offences," was really suitable only for external offences against order—offences in which "conscience" was not deeply concerned. In other words, Thring regarded corporal punishment as an instrument of Government or Discipline (*Regierung*), not of Training (*Zucht*).

I think my best plan of exposition will be to commence with Mr. Llewellyn Williams's attack upon corporal punishment, premising that the author is an advocate of the "School City System,"† which he believes would largely diminish the disciplinary difficulties in our schools. Of certain other things which would be equally effective, a more interesting curriculum, and particularly a more active type of curriculum—he also makes casual mention.

"Philosophy," he assures us, "proves corporal punishment foolish and pernicious"; corporal punishment is "unnatural."

Now, since the time of Rousseau, indeed since the time of the Stoics, the words "nature" and "natural" have been dangerous words; they may refer to physical nature, or to primitive human nature, or to solitary and unsocial human nature, or to the highest moral and spiritual human nature. When we say that gormandising is "unnatural," we generally mean that it is contrary to our moral or spiritual nature; but it is certainly not contrary to primitive human nature. Vaccination, bicycling, and writing books on education, are all "unnatural" practices in a certain sense. The word "nature," in fact, is so vague as to be almost worthless, and the use of it by Rousseau was little short of jugglery.

The opponents of corporal punishment are fond of this dangerous word. Corporal punishment is "unnatural." But

* *Education and School*, 1867.

† See above, pp. 360-366.

what does this mean? If any form of punishment is able to improve humanity or to keep the peace of society, it is "natural" in the highest sense, though it may be "unnatural" in some other sense, just as shaving and dressing and using the knife and fork are "unnatural." Anything is "natural" if the human reason can prove that it is useful or necessary. To show the ambiguity of this word, I would mention that Thomas Arnold regarded the corporal punishment of boys as the "*natural* punishment of their age."

The next allegation is that "a self-governing being acts through fear of doing wrong, and not through fear of some

artificial restraint or imposed physical pain."

"Irrational."

This is true, but it ignores the fact that the child is only partially "a self-governing being"; this is what he has to learn to become, not what he is already. And here again may be quoted Thomas Arnold's words when he speaks of the "naturally inferior state of boyhood, morally and intellectually"—a view which modern pedagogics, with its distinction between childhood and adolescence, fully confirms. Until a rational circle of thought has acquired control over the soul—and this is hardly possible before the middle of adolescence—"self-government" is only realisable in an occasional and incomplete way.*

A third argument against corporal punishment is that it is "arbitrary"; "there is a lack of necessary connection

between it and the offences to which it is applied."

"Arbitrary."

Mr. Williams is arguing in favour of "natural punishments" or "natural consequences" (of which more will presently be said), and he contrasts them favourably with other forms of punishment; in short, he worships once again the wisdom of Nature, and entirely despises the devices of Man. But Nature, as we shall see, is far from infallible in this matter; and even if she never

* See Vol. I. of this Series, pp. 40-47.

made a mistake, and always adjusted her punishments uniformly to the offences committed, society dare not imitate her.

What is the "natural punishment" for coming late to school? "To be detained for the same length of time after school," say the advocates of "natural punishments." But in point of fact a bank clerk who went a few times late to his office would be punished by—fine or dismissal. Society, indeed, has to devise very "*unnatural*" punishments to keep herself going; and yet such punishments may be, as Bishop Butler says, "as natural as society." Mr. H. G. Wells, in one of his books, suggested as something not at all absurd, the invention of a system of scientifically inflicted pain for certain offences. We have to ask what is useful, what is necessary, not what is "natural"; at any rate, until we have decided what is "natural" to man in the highest sense.

Again, it is contended that artificial punishments "do not permit of that unswerving strictness which is so important to efficiency." The implication is that "natural
 "Lacking in
 Strictness." punishments" are unswerving, and, in some mystic way, eminently just. In point of fact the whole history of man is an effort to check or conquer these natural reactions, such as disease, most of which, instead of manifesting unswerving strictness and justice, seem to act on the principle that dominated the fall of the tower of Siloam.* And so too with the "reactions" of society. If an artisan becomes a drunkard he will "naturally" be dismissed from his situation; but his wife and children will suffer too. In snort, it is no good to argue from some idyllic "state of nature" as to the rights and wrongs of corporal punishment; we have to face the problem squarely and ask, "Is corporal punishment of any value, and if so in what circumstances?"

* Luke xiii, 4.

But the most usual allegation against corporal punishment is that, being a mode of "inflicting intentional pain on a 'brother of the common life' more impotent than ourselves it is a 'degrading' practice." "Degrading." The Sheffield Education Committee is also "strongly of opinion that it has a debasing influence." Mr. Bernard Shaw probably means much the same as this when he says, in his characteristic fashion: "If you strike a child, take care that you strike it in anger, even at the risk of maiming it for life. A blow in cold blood neither can nor should be forgiven."

On the other side, Pestalozzi urged that "love is only efficacious in the education of men if it is associated with fear" (the converse, he would of course say, is equally true). Justifying his use of corporal punishment at Stanz he laid his finger on what is, after all, the important point: "Many things (offences) that make no difference in a small household could not be tolerated where the numbers are great." In other words, *Riegerung* has its claims as well as *Zucht*.

On the same side Sir Joshua Fitch regarded corporal punishment as "not necessarily degrading" but rather as being "Nature's way of discipline in case of beings in an imperfect state of mental and moral development." This is practically Herbart's view; the child's circle of thought is too narrow and imperfect to allow of elevated moral appeal. "It will not hurt a boy to remember that he sometimes had the rod when a child."

Arnold of Rugby traced the opinion (that corporal punishment is degrading) to "that proud notion of personal independence which is neither reasonable nor Christian. . . . There is an essential inferiority in a boy, as compared with a man, which makes an assumption of equality . . . at once ridiculous and wrong; and where there is no equality, the exercise of superiority, implied in personal chastisement, cannot in itself be an insult or a degradation." In conformity with this view Arnold preached in Rugby Chapel that "law "

must precede the "Gospel." The author of "Tom Brown" pointed the same moral in that book.

Thring was equally emphatic. "The common argument that flogging is a degrading punishment will not bear investigation. . . . No boy ever feels the least mental affliction because he has been struck. . . . The whole boy life . . . is so utterly regardless of inviolability of body, whether in play or earnest . . . that only theorists of mature age could entertain the notion of almost any form of bodily correction being in itself degrading. The circumstances which accompany or cause it may (however) certainly render it degrading."

Such, then, are the arguments alleged against corporal punishment, and such the answers commonly adduced in reply. At this point I propose to state Thring's view—quite a revolutionary view, if accepted—of the question of the true function of corporal punishment.

As already indicated in Book I,* there is an extraordinary confusion in the ranks of those who advocate corporal punishment; most claim that it is chiefly valuable for the correction or prevention of "moral offences"; Thring, almost alone, contended that for "moral offences" it was useless, though for certain other offences it was most necessary.

Sir Joshua Fitch, needless to say, advised the teacher to "reserve corporal punishment exclusively for vices, for something morally degrading." Our school management books have usually followed this cue. "It is generally conceded that, where corporal punishment is used at all, it should be used for the correction of offences against morality," such as "falsehood, dishonesty, impurity of speech, cruelty."† Gladman specifies "vice, falsehood, cruelty, bullying," though urging that "the culprit must be fully aware of the gravity of the offence."‡ Arnold of Rugby confined it to lying, drinking, habitual drunkenness

* Pp. 17, 18. † Currie, *Common School Education*. ‡ *School Method*.

and other "moral offences." Further back Ascham and Comenius held similar ideas.

The underlying idea seems to be, in some cases, that a horrible offence deserves a horrible punishment on the principle, perhaps, that "who drives fat oxen must himself be fat."

Thring's argument, however, is that genuine moral offences are already felt acutely by the offender; conscience is on the side of law; punishment will therefore appear as a useless revenge, perpetrated by men perhaps no better than the youth himself; something, therefore, more likely to alienate, enrage, or deaden than to improve his character. "The object in view is to assist conscience and the inborn shame, and to keep the impression alive as long as possible; whereas in ordinary punishment the exact opposite is the case, the punishment impression should be over as soon as possible. . . . What end is served by a sharp and disgraceful punishment in the case of a boy who has sinned? . . . Ignominy cannot be good for heart offences." Only where the offence is a wrong to society, as well as a personal sin, should there be a public punishment. The same view has been expressed by the late Professor Laurie.*

It thus appears to be a hard matter to decide what offences should be corporally punished. We may not agree—we probably shall not agree—with Thring's view, but we should at least know what it is.

He pointed out that one leading characteristic of corporal punishment is the readiness with which it can be inflicted; another the quickness with which it passes away. Now these are sometimes valuable qualities, especially if combined with *certainly*.

Severity alone may not be a deterrent; a boy will risk a severe punishment if there is any uncertainty about its being

* Mr. Llewellyn Williams, unlike Thring, attacks *all* corporal punishment; but his view on the question of "moral offences" is exactly that of Thring.

inflicted. Nor is mere certainty enough if the punishment is remote. A punishment that is *sharp* (without being severe), *certain*, *speedy*, and *not too lasting*, presents some of the characteristics of an ideal punishment. These characteristics belong, Thring considers, to corporal punishment when properly administered.

But what offences should we punish in this way? Not moral offences, he says, for they involve or should involve long continued uneasiness of conscience. Corporal punishment should be inflicted for such external offences as need sharp, inevitable, speedy, but transitory treatment, the offence being cancelled the moment the punishment is received. Discipline faults and wilful faults—lateness, impertinence, persistent idleness, and the like—are suitably corrected in this way. The late Rev. R. H. Quick, I may add, recommended much the same thing—a system of small regular punishments working almost automatically and arousing no enmity.

There is another sharp difference of opinion over the question whether corporal punishment should be given publicly or privately. The difference is here, however, between educators and managers, rather than between educators and educators.

Public or
Private?

There is a fair amount of agreement among thoughtful people that privacy of punishment is advisable. "Send the offender into a class-room, or into a lobby, or even into the yard. He has then no temptation to assume a mock heroism."* "It should be inflicted without the presence of school fellows, their presence making the culprit ambitious to seem a hero."† "Caning should always be private."‡

Certain Education Committees (*e.g.*, Bristol) insist, however, that "corporal punishment should be administered before the whole class or school." The probable reason for

* Gladman, *School Method*.

† Laurie, *Institutes of Education*.

‡ Sidgwick in *Teaching and Organisation*.

this recommendation is that punishment thus administered in the presence of witnesses is likely to be more effective as a warning to others, and that publicity is supposed to be a safeguard against abuse and a means of discovering the truth when an abuse has occurred.*

However, the best arguments are on the side of at least semi-privacy, at any rate if "moral offences" are concerned. To make a punishment not only painful but publicly shameful is probably not the way to set the "conscience" to work. If ever the public method is adopted for a grave offence probably it should be linked with a little conciliation of the pride, self-respect, or "better nature" of the culprit. "Here is John Smith who was almost at the head of his class, . . . disgracing himself in this way." The semi-private method—one or two teachers and one or two responsible monitors being present—is, on the whole, the most effective; the mysterious atmosphere of the head-master's room adds to the impressiveness of the punishment, and, as the above writers point out, diminishes the risk of the culprit playing the hero. The latter danger can sometimes be removed by the teacher gaining the sympathy and support of the class before the punishment is decided upon.† "What does this boy deserve?" If the class responds to this inquiry in the way expected, there will be little fear of the boy "showing off," even if the punishment be public.

The above discussion chiefly refers to grave offences either "moral" or on the borderland of "morals." For disciplinary offences, however, in which the deeper strata of conscience are not affected, the case for privacy is not so strong. The punishment is then to be regarded as a *quid pro quo*, something to be accepted as a matter of external discipline or law, like the police court fine imposed on a man who forgets to

* A similar chaos prevails in the United States of America. New Orleans votes for publicity, Milwaukee for privacy.

† This important suggestion I take from Mr. S. E. Bray. Like all other useful devices it can easily be abused.

renew his dog licence; a punishment of *Regierung* not of *Zucht*.

Another conflict rages over the question whether corporal punishment should be inflicted immediately after the offence or after the lapse of a certain interval, *e.g.*,
Immediately at the end of the lesson or session. The
or After an balance of wisdom is in favour of the latter
Interval? plan, but perhaps we should not go so far as Mr. Sidgwick and say that in *no case* should "severe punishment be given immediately," in order that there may be "no opportunity for anybody even to imagine that a man punishes because he is angry."* In very rare cases there may be need for a dramatic assertion of authority (read the story of Abner Biggs in *Elsie Venner*); but in the majority of cases postponement is desirable if the accuser is the judge.

A considerable amount of corporal punishment is sometimes temporarily rendered necessary if the discipline of a school is found to be thoroughly demoralised. There is no alternative in such cases, which, however, are likely to become less and less common as the efficiency of educational arrangements increases.

There is one question of organisation that here suggests itself. Assuming that corporal punishment is advisable, should class teachers punish? This question is answered in different ways in different parts of England.

Should Class The professional answer is, of course, "Yes."
Teachers
Punish? Class teachers are frequently as experienced as head teachers and as capable of forming a sound judgment as they. To have to appeal to another teacher is humiliating.

On the other hand, a class teacher, excited by a conflict with a troublesome boy, is not always in the best condition to judge impartially how much punishment should be given. Anger will nerve his arm and destroy the judicial atmosphere

* *Teaching and Organisation.*

with which (*pace* Mr. Shaw*) punishment should be surrounded. The irresponsible right to punish is, in short, a dangerous right; the inferior teacher is tempted to employ it too frequently or with too great severity. Perhaps a rota system would meet the needs of the case, one assistant being weekly appointed to administer punishment and, perhaps, to be responsible, along with the head teacher, for the external discipline of the school. The plan has these advantages, at least; it would assert the professional dignity of every teacher; it would relieve the head teacher of a part of his most disagreeable work; and it would tend to check a too frequent resort to the cane.

There is one danger to which abolitionists hardly do sufficient justice. Suppose corporal punishment, instead of being hedged around with safeguards, were prohibited altogether, there is reason to believe that in some cases a far worse kind of punishment would be resorted to—the punishment of bitter and caustic words. “There is a flagellation of the mind worse than any castigation of the body. . . . Sarcasm and ridicule make the courageous feel callous and revengeful, and the sensitive oppressed and abused.”† I know of a case of a West of England teacher who, owing to the rules under which he had, years ago, to work, was compelled to resort deliberately to the lacerating of the mind of a young ruffian whom he had to endure in his class. Corporal punishment would have been far better.

“But,” it may be said, “in Rousseau’s *Emile*, in Herbert Spencer’s *Education*, and now, more recently, in Mr. Llewellyn Williams’s book, is set forth the doctrine that human punishments should be imitations of ‘Nature’s’ punishments. Why not try this plan?”

The objections to “Nature’s” punishments are, however, far greater than those to most forms of corporal punishment.

* See p. 463.

† Laurie, *Primary Instruction*.

Nature often punishes with death, often with lingering torture, and she rarely punishes two persons alike, even for the same offence. Jack runs forward carelessly and stumbles over a sand-dune; Jill runs forward carelessly and falls over a precipice. Two persons with equal carelessness each swallow an orange pip; the hardy constitution of the one is unaffected, the other is brought to death's door by appendicitis. "In Nature, action and reaction are equal," we are told by Mr. Williams, echoing Spencer's words that natural reactions are "pure justice"; exactly the opposite is true. "Nature's reactions," the late Professor Laurie said, "are generally irrational. A good thing it is that we have to determine punishments and not Nature; for Nature is blind, stupid, often cruel."* If there is any "natural reaction" for *inattentiveness*, it would come, as Guyau points out,† too late to be of value to the guilty party: he gradually slips into the bad habit, and then, when twenty or thirty years of age, discovers that he is an inefficient wastrel whom nobody will employ. "Cold water is agreeable when one is bathed in perspiration. The natural reaction is inflammation of the lungs. Are we to wait till it comes? A man left to the mercy of natural reactions would descend in the animal scale; he would not even live."‡ Guyau, Laurie, and Herbart are here at one. Nature is often cruel, and rarely impartial even in her cruelty.

But we are told that the "natural reaction for" inattention and failure at lessons is "a repetition of the task," illuminated by instruction on "how inattention and carelessness entail longer hours of labour or deprivation of the accruing benefits." This is a very reasonable suggestion, provided, of course, the inattention and failure are really blameworthy in the circumstances, and provided a difficulty presently to be referred to—that of an accumulation of tasks—does not occur.

**Educational Opinion from the Renaissance.* †*Education and Heredity.* ‡*Op. cit.*

Yet in spite of the bad example set by "Nature" we are exhorted to imitate her! How should we punish *lateness* at school? Mr. Williams answers that "deten-

Lateness. tion for the sole purpose of making Nature's laws of life clearer, is the only natural reaction (or punishment) for tardiness." Unfortunately as we have seen, the "reaction" of society is quite different. The "reaction" of school should be?—well! everything depends on the cause of the lateness, the frequency of the lateness, and other factors which can only be estimated by an intelligent man acting on the spot. Detention would certainly be one mode of punishment, perhaps the best mode in certain cases. Mr. Williams recommends that it be combined with a "persuasive appeal to the individual's self-respect and self-interest."

What is the "natural reaction" for *disorderliness*? Certainly not, we are told, corporal punishment, but rather

Disorderliness. "detention after the school hour to receive the reclaiming lecture" or "to write an essay embodying it." But surely this would sometimes be very undesirable; school hours are already long enough; and disorderliness being usually the result of long, dull lessons unrelieved by activity, to add another lesson as a punishment would be homœopathy with a vengeance. Besides, if the child were stubborn and refused to "write the essay" what would then be done? Opponents of corporal punishment rarely give us any information on this subject of the *dernier ressort*, when, as Thring says "the punishments (impositions) accumulate and the victim cannot (or will not) do the accumulated heap."

We are told that the "natural reaction" for *lying* is to be disbelieved; for *theft* or for *injury to property* to be credited

Lying, Theft, etc. with thefts or injuries not committed by us; for *unseemliness of conduct*, isolation. I do not question that little doses of these "reactions" may sometimes be an excellent medicine; they are reactions "in

kind"* which enable a child to understand his offence better, but to carry them out in any systematic and persistent way would dislocate all school work and probably ruin the child in addition. To surround a child with an atmosphere of perpetual suspicion would do far more harm—would degrade his personality more—than to punish him corporally.

Again: "A child's *quarrelsomeness* may sometimes be properly checked by its natural consequences,"† these being, **Quarrelsomeness.** presumably, temporary coldness and aversion on the part of the child's teachers or parents. Such punishments are, again, "in kind," or "characteristical," as Bentham, the great reformer of our criminal law, would have said. But suppose an offence—say theft—continues persistently; the child must be "transferred to a proper atmosphere, where the offender—*out of his earnings*—must learn to make reparation." The trouble with our young thief is, however, that, so far as earnings are concerned, "he ain't got none." And, once again, suppose he stubbornly *refuse* to "make reparation"?

Cruelty to animals must be corrected by instruction, followed by making the child the "keeper of some animal."

Cruelty to Animals. This is excellent; Fröbel recommended much the same thing; but I doubt whether it is a natural "punishment" in the sense of being an imitation of "Nature's" methods, and, indeed, whether it can be called a "punishment" at all.

The preceding discussions—one on corporal punishment and the other on natural punishments—have not brought us

The Situation. very far on our path. We are not much wiser, except negatively, than we were. Indeed, the situation is rather comical. Corporal punishment is usually sanctioned only "*as a last resort*"; Mr. Llewellyn Williams objects to it *in toto*, and recommends "natural punishments," imitations of sagacious "Nature," initiations into the mysteries

* Sidgwick in *Teaching and Organisation*.

† Bain, *Education as a Science*,

of "action and reaction" on the moral plane. But even across the sunny sky of his confidence there strays a cloud of doubt. After urging the claims of such punishments as can be carried out with "unswerving strictness"—not like the artificial punishments common in our schools—he informs us that even "natural" reactions "should only be inflicted *as a last resort*." But why, if they are so educational, so impressive, so illuminating? It would seem that they must be almost as bad as other kinds of punishment.

The reader will have noted, also, that the meaning of "natural punishment" has been constantly changing. At one moment we have been urged to despise the "man-made laws and dogmas which for so many ages have dragged upon the wheels of progress," and to concentrate our attention upon the infallible workings of "Nature." At another moment, we have been given examples of the "natural punishments" for lying, thieving, &c, and we have discovered that these punishments involve *social* arrangements, such as "sending an offender to Coventry"; not of arrangements that exist in physical nature at all.

There remain for consideration another group of punishments, namely detentions and impositions. We have noted, perhaps with some surprise, that the most recent opponent of corporal punishment has recommended the employment of these time-honoured devices when lateness, disorderliness, inattention, and failure at lessons have to be punished. In France, too, where corporal punishment is legally prohibited (though I am told that the prohibition does not always operate), detention, extra work, and similar penalties remain in full swing.

The words of the French decree of 1890 are here significant as pointing out the inherent weakness of these last devices. "When several tasks have been imposed on a pupil on the same day (!) or more than one Thursday detention * in the

* Thursday afternoon is a holiday.

same week, the head master shall decide, according to the gravity of the case, if such punishments are to be merged into one, carried out in rotation, or transformed into a more severe punishment." Thring's words point to the same difficulty. "All work punishments with an obstinate boy soon accumulate and clog the wheels till everything comes to a deadlock; the victim cannot do the accumulated heap; but if he does not do it he is conqueror and has baffled the master."

Out of the preceding discussions only a few useful rules seem to emerge. (1) Our pupils should be made to *understand* their offence. (2) The process of understanding can often be aided by our attaching a "characteristical" penalty to the offence, a penalty "in kind." (3) Corporal punishment, being speedy and ephemeral, may be a useful means of wiping certain offences off the slate.

But the real, or the chief, remedy for disciplinary troubles must lie in the reform of the curriculum. Perhaps this conclusion can best be established by a consideration of some of the common school offences.

Mischievousness. It is sometimes hard to say at first whether this characteristic disease of boyhood should be regarded as offensive to discipline or to morals. Unless it become persistent or brutal, the more lenient judgment had better, I think, be passed. Consider the case of the West Country boy who persisted in removing a door from its hinges in order to contemplate with delight—and at a safe distance—the process of restoration. Consider the case of that other boy who had a passion (or an "appetite"?) for filling a water-pipe with gravel. Consider the offences committed by East and Brown at Rugby.

"Among Stump's other small avocations, he was the hind carrier of a sedan chair, the last of its race, in which the Rugby ladies still went out to tea, and in which, when he was fairly harnessed and carrying a load, it was the delight

of small and mischievous boys to follow him and whip his calves."*

On the Rugby coach a gang of boys, provided with peashooters, "peppers everyone's face as we come near, 'cept the gals, and breaks windows wi'em, too, some on 'em shoots so hard." Other boys had a "playful but objectionable habit of going round to the public-houses and taking the linch-pins out of the gigs."

Now I believe that much of this mischievousness was the fault of the school rather than of the boys. They could get no reasonable excitement out of the barren classical curriculum of Rugby; and we have learnt that the inevitable result of the repression of wholesome "passions" is the emergence of unwholesome "appetites." I believe, too, that the almost complete ignoring of moral and civic instruction in great secondary schools—the refusal to show that good conduct is reasonable and honourable, and not a merely arbitrary exaction backed up by penalties—accounts for another large fraction of this mischievousness.

But, whatever the cause, mischievousness has sometimes to be punished; and, generally speaking, unless it become persistent and brutal, it should be regarded as an offence against external discipline, to be wiped off in cold blood by so much penalty; but when it passes those limits it should be regarded as a moral offence and be treated more seriously. This, in fact, was exactly the policy pursued in the case of Tom Brown.

Still, the great thing is to remove the temptations to disorder and revolt. One good plan is to allow much freedom when lessons are not in progress. "Pupils are authorised to talk to each other during meals change of classes, and gymnastic exercises."†

* Even Mr. Williams must admit that whipping, preferably on the calves, is the sublimely "natural punishment" in this case.

† Official Regulations, France, 1890.

Perhaps still more important is the employment of children's activities *during the lesson itself*. There are rarely any serious breaches of discipline when this takes place; while a system involving perfect rigidity of attitude for long periods is certain to provoke the children either to ultimate disorder or to something far worse.

Sir John Gorst "had known an infant school in which chalk marks had been made upon the floor, and infants had been kept standing on these marks for hours at a time. . . . The child's arms, which would be naturally brandished about in every direction, were folded upon its chest, so as to cramp and injure the action of the heart and lungs. He had with his own eyes seen in a punishment book brought from a school that very young children had been caned for the offence of 'looking about in school.'"

This is all quite true, though the blame for such a state of affairs rests as much with the Department of which Sir John Gorst was once the chief as with the teachers; and many a school conducted on similar lines continues to receive glowing "Reports." One official visitor used to boast that he could throw an inkwiper "at the children in a certain school and they would not move an eyelid. For thirty or more years the emphasis on rigidity of discipline was retained, and many a young teacher has been hounded out of the profession as a 'poor disciplinarian' whose real offence was that he could not transform himself into a drill-sergeant. Had he been allowed to use freer methods with his boys, to set them doing such things as measuring the windows and walls, to introduce atlases, dictionaries, and cyclopædias to which the pupils could go and refer when necessary, to let them dramatise their history and recitation, and to do the other things which are so common in American schools, it is quite possible that the "poor disciplinarian" would have proved a good teacher. The number of absolutely "impossible" teachers is, I think very small.

The teacher has not been the only sufferer. We have seen that modern pedagogy roughly divides children into two types, the sensory or receptive and the motor or active, though it admits that many if not most children stand between the two extremes. Now, our "sit still" methods worked out fairly well with the "sensory" child but, from the time of Robert Clive in history and Meddlesome Matty in fiction, very badly with the "motor" child, who frequently degenerated under the treatment he received into the "bad" boy or girl of the family. One of the most promising features of recent pedagogical thinking is that the motor child is coming in to his rights. Fröbel was one of his warmest advocates, and now that the "motor region" of the brain is found to be of fundamental importance there is little doubt that every school subject will be made more or less "motor" in the future; the child will not only hear, look, read, but will act. Most oral lessons, too, will be made shorter than at present.

The fidgettiness of scholars, though for the most part quite natural and allowable, is sometimes due to sadder causes—to the presence of vermin, or to a morbid state of health springing from starvation. To punish a child for such fidgettiness would be the height of cruelty; yet it has been repeatedly done in years past.

Impertinence is becoming, alike in primary and in secondary schools, a rare offence owing to the vastly improved methods of teaching and the more interesting and active curriculum which have distinguished recent years and have enormously reduced the friction between teachers and taught.

Persistent defiance (of which there will hardly be any in a reasonably good school) is generally to be treated as a moral offence. Let me quote again from *Tom*

**Defiance and
Contrariance.**

Brown: "To rush and seize upon this desk . . . was the great object of ambition of the lower fourthers; and the contentions for the occupation of it bred such disorder that at last the master forbade its use altogether.

This, of course, was a challenge to the more adventurous spirits to occupy it." Or, again: "As several rows and other disagreeable accidents had taken place, the doctor gives out that no boy is to go down into the town; wherefore East and Tom, for no earthly pleasure except that of doing what they are told not to do, start away."

But here, again, it is quite certain that the fault was mainly with the school, not with the boys. Mr. Keatinge* has recently written about "contrariant ideas" (Herbart wrote about "contrary ideas" long ago), and seems to regard them as quite inevitable and normal. They appear, I would remark, in girls—especially in adolescent girls—as well as in boys; they are one form in which "friction against the environment" shows itself.† Ibsen is true to life in his picture of Dina Dorf:—

Dina: Oh, if I could only go far away! I could get on well enough by myself, if only I lived among people that weren't so—so—.

Rörlund: So what?

Dina: So proper and moral.

Rörlund: Come Dina, you do not mean that.

Dina: Oh, you know very well how I mean it. Every day Hilda and Netta come here that I may take example by them. I can never be as well-behaved as they are, and I *won't be*.‡

Now Mr. Keatinge appears to regard this contrariant "I won't be" as just the thing to be expected. So do I, if adults, in treating youth, are so foolish as to refuse any recognition of personality, if reason and conscience are never appealed to, or, still worse, if all appeals to reason and conscience are regarded as actually "bad form." This is often the case in our great secondary schools, where whoso discusses serious topics is commonly known as a "prig" (and, I may add, whoso studies hard is commonly known as a "swotter"). A whole

* In *Suggest on in Education*. † See Chapter II.

‡ *Pillars of Society*, Act I.

series of wrong ideas has gathered around school work ; to show the reasonableness of school work, to analyse the meaning and demonstrate the charm of duty, to illustrate and amplify this meaning or to accentuate this charm by examples, is just the last thing the secondary master will do. He, of all men, is the bitterest opponent of this kind of instruction. And then, because the charm of real duty is unknown to his scholars and a fictitious charm has been allowed to gather around undutiful acts, he speaks of "contrariant ideas."*

Note that contrariant habits and contrariant passions are not under discussion, but contrariant *ideas* leading to revolt against commands. Without wishing to be too positive, I am strongly inclined to assert that as soon as parents and school-masters have learnt how to treat youth reasonably, no contrariant ideas will be found to exist, except such as are derived from example or tradition.† I do not deny the existence of the latter kind. I admit that a youth may derive wrong ideas from his companions or from books ; but this is not what Mr. Keatinge means. He does not trace contrariant ideas to any definite source but imagines that they spring up inevitably in the soul. This I doubt ; this I am very strongly inclined even to deny. Persistent defiance, then, in a normal boy, I attribute to "contrariance" ; and "contrariance" I trace either to ignorant and arbitrary conduct on the part of the elders and their refusal to enlist on their side the reason and conscience of youth, with the result that youth does not see any beauty or meaning in obedience ; or I attribute "contrariance" to the infection of good pupils by bad ideas floating in the social environment. I see absolutely no trace of

* I have more fully set forth the above argument in replying to Mr. Keatinge. See my *Education and the Heredity Spectre*, especially Chapter IX. My desire is not the winning of any petty victory, but to get to the bottom of this "contrariant ideas" mystery. Mr. McDougall (*Social Psychology*, p. 102) gives an explanation very similar to mine, and has also made (p. 100-101) some helpful remarks relative to Mr. Keatinge's "suggestive ideas," which are just as mysterious as their enemies, the "contrariant ideas."

† I admit also the "instinct of self-assertion" (as well as that of "self-abasement"), p. 17. But instincts are not ideas, and are plastic.

contrariance towards his father in John Stuart Mill's *Autobiography*, the reason being that neither of these two sources of contrariance existed in his case.*

I believe that persistent defiance of rules (as distinct from momentary defiance which may be due to other causes) will scarcely exist in a reasonably conducted school. But when it does exist, how is it to be treated? Undoubtedly, I think, as a severe moral offence; the unreasonableness and impossibility of the defiance must be clearly pointed out and the penalty for it be clearly threatened; but the boy's egotism must be given a chance of compliance, by the teacher carefully refraining from any *unnecessary* assertions of authority. Some little, flickering show of defiance may be winked at—the boy is hardly likely to give way at once; but if he is persistently obdurate he must, I suppose, be flogged.

Truancy is a diminishing offence, owing partly to the methods employed in our schools. During the seventies and eighties it was not at all an uncommon thing for a boy to play truant regularly once a week, and, with equal regularity, to receive a severe caning. Having fallen behind with his school work, and thus finding his life a burden to himself, he would take the bull by the horns and breathe for a few hours a sense of furtive freedom. But the day of reckoning would threaten, and, rather than return to receive his six or eight strokes, he would, perhaps, seize another day of irresponsible meanderings, thus exemplifying afresh Sir Thomas More's argument that the fear of severe punishment is often an inducement to further wrong-doing. But at last the forces of parental and scholastic authority would gather themselves together and the victim would be dragged to school. He had "played truant" for three days!

* James Mill indulged in "grave exhortations" and "stern reprobations" relative to "justice, temperance, veracity, perseverance, readiness to encounter pain and especially labour, regard for the public good, estimation of persons according to their merits"; in fact, he indulged in everything that the secondary school refuses to indulge in. But no "contrariance" arose because he "explained to me as far as possible the reasons for what he required me to do."

This, in fact, was regarded as the one and only really diabolical offence that a boy could commit.

In these days of "visits to parks and places of interest," we are learning that the victim was, after all, sometimes in the right. He was craving for experiences which the school could not supply. I very well remember how, in my own childhood, the fancy would sometimes form itself in the mind to stay away from school for once, to break the routine of life, to feel the sense of proprietorship over time. I was not driven to this because my teacher was a brute; she was an excellent woman, poor soul! I was driven by something from within. Modern pedagogy knows the phenomenon well; it is another instance of the power of "atavism," of the fitful persistence of instincts and impulses once predominant in man but now becoming rudimentary.

Looked at in this way, "truancy" assumes a different complexion; it is not necessarily a proof of brutal treatment on the part of a teacher; nor, conversely, should it necessarily be followed by severe punishment. No hard and fast rule can be laid down as to its treatment.

The offence of *lying* is a difficult one to deal with. It often springs from *fear*; punishment may therefore accentuate rather than cure it. In other cases it springs from

Lying. chivalry; a boy is unwilling to inculpate his fellows, and therefore tells a lie to shield them. With very young children lying may merely be either imaginative exuberance, as when a child reports the existence of "mad bulls" in the street, or may be a form of "terminological inexactitude," the child's knowledge of language being unreliable. Lastly, the adolescent "slang" epoch is responsible for much misuse of language; girls are particularly liable to exaggerated forms of speech.

These considerations point to the need of great care in forming judgments and imposing punishments on lying.

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The implication throughout the present chapter is that a distinction exists between "moral" offences and others, and that a "faculty of conscience" is concerned with the former group. The reader

Conclusion. is, I feel, quite justified in the criticism that the "faculty of conscience" is, on Herbartian premisses, merely a group of ideas, and I have very little doubt that, as our school arrangements improve, the distinction between "moral" and "disciplinary" offences will largely disappear. School will be made more and more into a little world where every rule and every act will have a deep meaning; thus every offence may become in equal degree a moral offence and a disciplinary offence. Vast regions of the human mind where ignorance, thoughtlessness, prejudice, delusion, and lack of imagination hold undisturbed sway, will be conquered by the forces of enlightenment; the reasonableness, the intrinsic beauty of good conduct will be seen more clearly than at present, and the dynamic energy of a host of good habits will be employed on the same side. Punishment may become less and less necessary. But for the present the distinction between moral and disciplinary offences is a useful one; and though Thring's doctrine that corporal punishment is suitable only for the latter is by no means beyond criticism, his remarks will serve to make us more thoughtful and less indiscriminate in the use of punishment. Corporal punishment for any child above the age of twelve should be employed only in the most exceptional cases. Adolescence is no time for arbitrary rule. To the problems of adolescence let us now again turn.



CHAPTER XXXVIII.

The Evening School and its Reform.

IN the light of preceding chapters, particularly II., III., and IV., we must now give some consideration to the present-day evening school, which, developed as it probably will be in years to come, into a half-time school for adolescents, will fulfil an enormously important function in the community. It is because of the greatness of the functions which lie before the evening school that its present condition seems so disappointing. I propose to discuss that condition and to make certain obvious suggestions for reform.

Three somewhat distinct kinds of students are found within the walls of the evening school, and these correspond to three somewhat distinct educational ideals.

Three Types of Student.

There is, firstly, the person of neglected education—the adult who, years ago, escaped the meshes of our school system, and now feels his need of instruction in the rudiments; or the young man of twenty or more who neglected to employ his adolescent years in self-improvement, and is now anxious to make up for lost time.

There is, secondly, the adolescent who comes for a perfectly definite utilitarian end; for example, to learn shorthand or bookkeeping, because these are required of clerks; to pass an examination for one of the lower posts in the Civil Service; to learn cooking or laundry; in the country districts, to learn cheese-making, veterinary work, or the like; in the manufacturing districts, to learn one of the sciences contributory to a staple industry.

There is, thirdly, the adolescent who comes from more disinterested motives; it is he (or she) who is registered for such subjects as music, history, literature, or repoussé work.

It is fairly clear that the first of these three classes of students needs special treatment; their existence in a genuine school for adolescents is anomalous. The second and the third classes correspond to the two ideals—training for *livelihood* and training for *leisure*—to which reference was made on page 27.

I propose to consider the three classes in the above order.

I.—ADULT STUDENTS WHOSE EDUCATION HAS BEEN NEGLECTED.

These students should be sharply separated from the others. To place ignorant adults, or even adolescents of

First Type. twenty years old, among youths fresh from school (except, of course, for lantern lectures and the like) would be to drive the former away; their ignorance and clumsiness would be constantly felt as sources of humiliation, while the recalcitrant tendencies of their juniors* would accentuate the trouble. Classes for seniors of defective education may legitimately follow somewhat individual lines, the teacher going round among his students and helping each privately; but class teaching should not be so neglected as is commonly the case. ✓

The only other remark that needs to be made here is that the teacher should not be bound too closely by the traditions of the "payment by results" period. The adults need *spelling* and *writing*; but it is just as easy for them to spell or write a *fine* passage of English poetry or prose, or a series of noble quotations, as a passage from a tattered "geography reader," chosen at haphazard. They need to learn how to *compose*; but it is as easy to discuss with them a really worthy theme, and then prescribe it for composition purposes, as to prescribe "The Uses of Coal." It is not only quite as easy; it is also far more stimulating, far more respectful

* Pp. 12, 22, etc.

to the personalities of the students, and *far more creditable to the teacher himself*. Whosoever, being placed in charge of an evening class, can think of no exercises superior to the barren ones prescribed for "Standard VI." in the seventies and eighties is passing judgment on his own intellectual bankruptcy; he is tacitly proclaiming to the world, "My mind is a blank or a stagnant pond. I am without imagination and without interests."

II.—ADOLESCENT STUDENTS WHO COME FOR UTILITARIAN PURPOSES.

These constitute the great majority of the students in evening schools. They have a definite aim in view; in

+ **Second Type.** London it appears to be to become clerks—hence the popularity of shorthand, bookkeeping, and the civil service subjects; while in some other parts of the country industrial or agricultural ideals operate.

The first suggestion as to the treatment of these students has the same complexion as the one already made in connection with adults; it is, indeed, applicable to all work among "persons" as distinct from "children."* Whatever subject be taught, however narrow and utilitarian it may be, make it suggestive by linking it to a worthy and significant subject-matter. A *writing* class can as easily collect in a book a series of noble quotations and passages from literature as write a series of puerile passages chosen for no imaginable reason; and a few minutes' talk about the quotations and passages will vastly enhance the interest of the students. Or one of Besant's books on London can be employed for metropolitan classes. Even where the orthodox copy-book is employed something can be done, for the copy-book headings are not wholly banal and valueless. Speed tests in *shorthand* can be as effectively taught through speeches by Pitt or Peel as by other means. In the very early stages of shorthand teaching,

* Let the reader study afresh the remarks on "personality" in Chapters II., III., and IV.; they are the basis of all that follows.

concentration on the shorthand technique is, of course, necessary; but the moment any moderate measure of skill has been attained, some consideration, casual or systematic, should be given to the subject matter, and the student be regarded as a man and a citizen and not merely as a wage-earning machine. He may momentarily deplore the slight slowing-down of his progress in shorthand proper, but he will soon learn to rejoice in the fact that at every lesson his mind has been fed by ideas.

Quite a number of standard works in English literature* have been printed in Pitman's shorthand, and yet these books are never, so far as I know, in evidence at an evening class. Shorthand is taught like modern languages were, until recently, often taught, on a "translation-from-English-and-back" plan; there is little or no free reading of shorthand, with the result that fairly quick writers are often slow readers. Why should not one or more English classics be read in a shorthand class, questions on them (also in shorthand) be set, and answers to the questions (again in shorthand) be demanded of the students? Certainly every class beyond the merely elementary stage should attempt something of this kind.

This leads to the question of the correlation of subjects, with the consequent increase of interest and intelligence.

Correlation.

There is much doubt whether even such a subject as shorthand need be allowed to stand by itself, except at the very commencement. Exceptions may, perhaps, be allowed, especially for senior students, but on the whole the best commercial work will take the form of complete courses, English being taught along with shorthand, and arithmetic with book-keeping. In accordance with the whole drift of the present book, general efficiency and intelligence depend not so much upon the conquest of any watertight subject as upon the power of adapting the results of one subject to another, and of moving freely among

* *The Vicar of Wakefield*, etc.

subjects, among emergencies, and among men. When we read that "out of fourteen lads who presented themselves at an L.C.C. evening class in book-keeping two were unable to decide the total cost of three articles at eleven shillings each," we have *a posteriori* evidence in favour of the correlation of subjects. Haphazard choice by the student has usually led to the selection of some one subject which he imagines to be commercially important; the result is that he tires of the monotony of two hours' uniform work each night, and soon begins to attend irregularly, or abandons the class altogether. Meanwhile, his own general education is being neglected (he is often unable to spell and punctuate), and the progress of his fellow students is being retarded, because the teacher is unable to pursue a consecutive plan in a class whose attendance is so fluctuating. Thus the arguments in favour of "courses" for all students between 14 and 16 are very strong; and if the student insists that he needs (*e.g.*) shorthand and shorthand only, he must do what other youths have had to do in the past century—work specially at it in his (however limited) spare time. It must be admitted, however, that new methods of teaching English—more practical and more humanistic—are needed by our evening school teachers before the correlation of this last subject with commercial and constructive work will carry conviction and enthusiasm to our evening students.

One valuable development would be the teaching of French, German, Latin, and other phrases in common use. Shorthand writers, whether reporters or clerks, are often non-plussed by these, as also by references to phrases in standard literature; *e.g.*, the phrase "big-endians and little-endians" reduced the reporters of a well-known statesman's speech to a state of collapse; they had never read *Gulliver's Travels*. Other excellent men, through too partial knowledge of the English language and of foreign phrases in constant use, make ridiculous mistakes; "I have to be on the *quivez-vous*

in order to get my *legimate* rights, etc." If facts like these were pointed out by shorthand teachers there would be little difficulty in correlating shorthand with English; the need for the correlation would be obvious to the students, who, moreover, would feel their "personalities" enlarged and conciliated by contact with "foreign languages"; and the regular classes in French and German would receive a stream of recruits.*

Like shorthand, bookkeeping can be dealt with in a much more living fashion than at present. The members of the class can be appointed to take definite kinds of work in an imaginary business office, and various emergencies, similar to those in practical life, may be faced. The "personality" of the youth is thus allowed for in a far better way than if he is merely copying notes or working exercises at the dictation of a teacher, and, above all, he is doing problem work and facing contingencies. Again, the bookkeeping or arithmetic student should have his interest kindled in the wider aspects of life; either by casual hints or by definite discussions he might be introduced to economic and civic questions; municipal and national finance, expenditure on armaments and on drink, international trade, wages in different centuries and in different employments, these and similar topics† afford splendid material for evening school arithmetic. Questions of life insurance, unemployment insurance, and the like, are very real to the poor; the insurance agent comes to their very door. Great success, I am told, follows the use of such annuals as *Whitaker's Almanack*, which provide at the same time a mass of miscellaneous information and a mass of statistics which can be worked into simple or complex arithmetical problems.

Where bookkeeping leaves off and arithmetic begins, where arithmetic leaves off and commercial geography begins, where

* With regard to French and German proper, experience shows that modern methods (such as those exemplified in Dent's *First French Course* and the Hölzel pictures) are almost indispensable for elementary classes. Grammatical methods should not be despised for more advanced classes.

† See p. 69, 70.

commercial geography leaves off and civics begins, are questions I have no present power to answer. My desire is to indicate directions along which we shall have to move if we are to make the best use of the evening school, and one of these undoubtedly is the employment of more interesting and significant material even in connection with such utilitarian subjects as those now under discussion.

+ Again, manual subjects, usually so popular in evening schools, should be made less purely affairs of technique and more affairs of appreciation. In all practical

**Manual
Training.**

and expressional subjects there is grave danger of the impressional side being ignored; hence the importance of Mr. Mansbridge's words,* that "a carpenter's boy should not be taught merely to plane and chisel, but he should be educated in the true spirit of the craft. He should be steeped in its tradition, and shown old and beautiful work, being taught at the same time how to appraise it." And here again, as in connection with shorthand, the teaching of English should not be ignored; the student should be able to write accounts of what he has seen or has constructed. Drawing also correlates naturally, and sometimes mathematics. Intelligence, as I have pointed out more than once, is not necessarily possessed by the specialist, who may, indeed, be something of an "idiot," but by the man who in addition to specialist skill is able to pass from one department of thought to another.

+ Correlation may also take place in other directions than the above. More particularly the responsible teacher whose school is situated close to some large factory, or whose school is attended by students engaged in a particular type of employment, should correlate his work, to some extent, with the local industries. It is most important that he should put himself in communication with the leading employers of his students. In return for his attempts to adapt his curriculum reasonably (not slavishly nor mechanically) to the local needs, he may be

* *Continuation Schools in England and Elsewhere* (edited, Sadler), p. 385.

able to obtain concessions from the employers: *e.g.*, students who attend an evening class may commence work at 9 instead of 6 a.m. on the day following, or may look forward to promotion of certain kinds. Teachers who make this attempt must make it in earnest; they must really study the local industry on its mathematical or other sides. This will involve serious work for which most teachers who are engaged in day as well as evening duties, will hardly find time. But it is amply repaid.

The introduction of such subjects as "workshop arithmetic" into the evening school curriculum is intended to counter-balance the false idea that clerical work, involving clean collars and cuffs, is essentially superior to work of other kinds. The subject is too new to allow of criticism or suggestion in this place, but the remarks made in connection with book-keeping and shorthand would appear to be applicable with some necessary modifications. Along with thorough and precise treatment of the necessary mathematical principles, there should be constant correlation with adjacent subjects, constant application to unexpected cases, and an all-pervading atmosphere of significance and suggestiveness. Books on the romance of engineering should be accessible to the student, and possibly a few minutes should be devoted, at the end of each evening, ✓ to popular chats or readings on topics that have some bearing, even if remote, on the subject-matter of the lessons. The actual amount of mathematics necessary for success in the ordinary branches of engineering, mining, metallurgy, and building is not very great; one engineer stated a few years ago that he had only used the calculus twice in twenty-five years. "The bulk of engineering work is carried on according to rules, tables, and data accumulated during years of trial, and the amount of calculation to be done by men in practice is small and is concentrated in a few offices. For the shop foreman or the ordinary draughtsman the amount of mathematical knowledge of immediate necessity is represented by the ✓

first stages of the Board of Education Syllabus in Practical Mathematics. This involves quick and approximate methods of dealing with vulgar fractions and decimals, logarithms, extraction of square and cube roots, mensuration of surfaces and solids, algebra as far as quadratic equations, graphical representation of various quantities, with determination of the 'law' in simple cases."* The employment of four-figure logarithms for multiplying and dividing is a fascinating thing for most youths, and the neglect of the device in ordinary evening schools is surprising.

With regard to more or less agricultural subjects—gardening, basket-work, cheese-making, poultry and bee-keeping, dairying, hedging and ditching, and the like, much the same principles should apply. There should be the solid core of the practical, and surrounding this there should be as great an amount of suggestiveness as each subject admits of. In some cases this amount will be very considerable—the subject of gardening is related closely to the majestic theme of human evolution†—in other cases, the immediately utilitarian side is almost all that can be dealt with. Broadly, the situation may be summed up in the formula which I have used more than once; be practical and be romantic, because the practical bears on the *livelihood*, and the romantic bears on *life*.

III.—ADOLESCENT STUDENTS WHO COME FOR CULTURAL OR RECREATIVE PURPOSES.

Though utilitarian classes are generally more numerously attended by evening students than classes of a cultural or recreative character, some of the latter

Third Type. have achieved considerable success; among these, classes for gymnastics and music may be mentioned.

With regard to the first, I can contribute nothing of value beyond suggesting that the practice of gymnastics and the

* Creasy, *Technical Education in Evening Schools*, p. 219.

† See pp. 99-100.

theory of hygiene would seem to be capable of a more intimate correlation than they at present receive.

With regard to music, vocal and instrumental, a beneficent and far-reaching revolution is possible, and the mention of

Music. it will serve to introduce some other weighty matters. Certain aspects of this revolution have already been referred to in the preceding pages; the remarks in Chapter XXXIII. are specially pertinent. A few points may be emphasised here.

Whatever be the function of the day-school lesson in music—whether it be to teach the merely technical part of the subject, or whether, as I believe, this is only a fraction of the task, and that the teaching of a great number of standard songs, and the interpretation of them, is the main thing—there can be little doubt as to the importance of the latter factor in evening schools. Adolescence is the commencement of a time of intellectual appreciation. The evening school should, therefore, devote itself to introducing its pupils to great music, not necessarily by the practice of it on a large scale, but by references to it. Many an opera or oratorio whose theme or whose treatment forbids its mention in the day school, may well be the basis either of systematic discussion in the evening school or of casual mention at least. In this way a double purpose will be served. The higher forms of art will be introduced to the people, who at present know nothing about them, with the result that managers of theatres and music halls will find those higher forms beginning to *pay*; this in itself would be a contribution of immense value to national life. Secondly, our evening school teachers will be provided with a new mass of material on which to hang instruction in civic and other affairs.

I have never heard but once in all my life of any teacher (outside of specialist institutions) who, during a singing lesson, devoted any substantial time to explaining or discussing the ideas of the musician. The impressional, in-

formative, or intellectual side of the subject, as also of art in general, is grossly neglected; and yet, if the diagram on p. 224 of *The Primary Curriculum* represents the facts of the case, adolescence is exactly the time when these aspects of music should be emphasised.

A vast field of educational work thus lies before those teachers who are musicians, and those musicians who are teachers. The isolation of music from the rest of the curriculum is perhaps even more fatal than the isolation of other subjects. The point, I should have thought, was established firmly, if not once and for ever, by the most gigantic musical genius of the nineteenth century, who spent the best part of his life in trying to convince the public that the artistic function of music was to give emotional colouring to ideas rather than to pursue an independent course of its own; that Understanding and Feeling should not each receive a separate and a discordant gratification, but that the Understanding should be convinced at the same time that Feeling or Emotion was awakened. Thus arose the Wagnerian opera, which in its later forms represents the most perfect blend of abstract ideas, visual imagery, gesture, and spoken word with music that the world has yet attained.

But though the isolation of music from the world of ideas is being slowly broken down in the concert room, it continues unchallenged in the schoolroom. Indeed, I have no doubt that almost any teacher or musician who chances to read the paragraphs which follow will smile at the old-fashioned suggestions they contain. But "Art for art's sake," "Music for music's sake," "Let music produce its effect *unconsciously*; do not discuss or explain," are maxims which must be challenged with all the strength of the teacher's being, and though there is scarcely an educationist in England who will here approve, there will be some satisfaction in feeling oneself in the company of such musical giants as Berlioz* and Wagner.

* "The plan of an instrumental drama, being without words, requires to be explained beforehand."

To me, the essential interest of *Tannhäuser* lies in the clear moral lesson it conveys; the music functions merely and entirely as a glorious matrix or medium for that lesson. To talk of the "unconscious influence" of the music is, I assert, the claptrap of men who have never thought seriously on the subject. Apart from an hypnotic or medicinal influence on tired nerves, I doubt whether music exerts any permanent influence on human life apart from the ideas with which it is linked. And those ideas must be fairly clear ideas.

So, too, the essential interest of *The Ring of the Niebelung* lies, for me, in the social and political ideas it conveys. Alberich renouncing love to obtain the Rhinegold; the quarrels among dwarfs, and giants, and gods for its possession; the war of spite and poison waged by the forces of brutish conventionality against Siegfried; and the struggle between Siegfried and the dragon who guarded the gold—it is these ideas that constitute for me the heart and the reality of the drama, because they are ideas that count to-day. The music serves but to convey these ideas emotionally and overwhelmingly; and, if they were lacking, the mere tickling of the ear by sound would be not very essentially different in quality from the tickling of the nerves by alcohol or gambling.

It is fairly certain, of course, that the vast majority of evening students will never be present at a performance of *The Ring*, but they may hear fragments of it, and the complete story of it is accessible in most libraries; besides, with changing ideals of education, we do not know what opportunities for cheap music will be available in the future. But even assuming that there will be no important changes the principle above enunciated holds good. We must exploit music, employ it for all it is worth, get out of it all that is in it. Even, therefore, if we renounce as absurd any reference whatever to Wagner or Strauss in the evening school, and limit our references and our efforts to the most hackneyed of songs,

we should do this in a far less casual and chaotic way than at present. The teaching of songs should be one phase of a deliberate and systematic process.

There are schools in the poorest parts of London where, among girls at any rate, the songs which prove most popular are: *The Garden of Sleep, In Old Madrid, Ora Pro Nobis, Come Back to Erin, The Old Folks at Home, Love's Old Sweet Song, Ye Banks and Braes, Gentle Lady Trust Him Not*, and others of this sentimental kind, full of twilight, moonbeams, long ago, daisies, and the like.

When I claim that every such song, if worthy to be on the school list at all, should be regarded as the expression of an idea, and that the school should take some pains to make the idea explicit, the majority of educationists will, of course, disagree. But the majority of educationists are intensely old-fashioned people, and never look forward to the time when forgotten family duties will be recalled to remembrance, and ignorant virtue, standing on the edge of a precipice, will be warned of its perils, by means of song. But why should they not look forward to some such deliberate organisation and manipulation of conventional sentiment, as well as to an organisation and manipulation of those more novel and revolutionary types of interest and emotion of which the world at present is only slowly becoming conscious?

What has been said on the last subject could be said with regard to the sister art of drawing; its impressional and interpretative side has hitherto been neglected. The use of reproductions of great pictures for the purpose of giving instruction and provoking discussion on weighty themes is practically unknown in evening schools. Something should be done in this direction; and though the emotional force of a picture is usually less than that of a song, it is also less evanescent.

CHAPTER XXXIX.

Further Humanisation of the Evening School.

THE justification of the preceding remarks and suggestions must stand or fall with the assertions put forward in Chapters II., III., and IV. There is almost a complete absence of the "humanistic" and speculative subjects in the evening school; students do not want history, literature, geography, or science. And yet our analysis of adolescence pointed to the fact that behind all the wilfulness and egotism of later youth there lurked a passionate idealism, of which "conversions," "hero worship," and the craving for knowledge, were expressions. If, then, such subjects as history, literature, biography, and science (particularly biographical science) are either unpopular or neglected in evening schools, the fault must be with our evening school methods, unless youth has somehow been alienated from these subjects in the day school.

To allege that adolescents are incapable of being touched by any subjects that are not purely utilitarian is to go contrary to the plainest evidence. In those wonderful institutions, the Danish High Schools of the People, the students are of adolescent (and adult) age; the subjects taught are mainly history and literature; and there are not even examinations to give an apparent concreteness (in the form of prizes and certificates) to the rewards of the student. Bishop

**Failure of
Humanistic
Subjects.**

**The People's
High School
of Denmark.**

Grundtvig, their founder, designed these schools as schools of citizenship, and went so far as to maintain that the most plastic age of man was between eighteen and twenty-five. It would be no exaggeration to say that when England takes up in earnest the question of adult education, many things will have to be learnt from Denmark. This one thing we can already learn—that the alienation of English youths from humanistic studies is not inevitable; it must be the result of mismanagement somewhere. The sheep are hungry, but they are not fed.*

One way to remove this disastrous state of affairs is indicated in Chapter VIII.; the day school, instead of spoiling the pupils' taste for these subjects by over systematic treatment, must show the "romance" which hangs about them all; must "half reveal and half conceal" the riches they contain; must interest, excite, tantalise, allure, until the evening school is filled with candidates eager for initiation into the fuller mysteries of knowledge.

And when the eager students present themselves at the evening school, they must not be driven away by inferior, or at any rate, unsuitable teaching. At present this is too often the case. The fault is not always with the teachers; they are frequently tired out before they commence their lessons, or are, in some districts, so badly paid that they can feel little enthusiasm or self-respect in doing the work. But these excuses are not always available. The root difficulty is probably found in the wrong ideas of education that have grown up, and which, after having worked havoc in primary schools for a generation, are now being slowly driven out from them, and are maintaining their last fight in the evening schools. The "romance" of knowledge, the significance of apperceptive interest, the need for expression and impression to walk hand in hand—these must be the key-notes of our

* *The Workers' Educational Association* (24, Buckingham Street, Strand, W.C.) deserves a mention at this place.

modern methods—and the dry, formal, verbal, over-exact methods which have been followed in triumph must now be followed to their grave. The need, then, is for evening school teachers to make a fresh start, to throw the old dull methods aside, and to recollect that they are dealing with adolescents who are quite capable of responding to teaching which has imaginative and suggestive power.

This is no plea for merely dilettantish work—for the ignoring of the need of “effort” on the part of the pupils—for interpreting “interest” as mere transitory excitement. Any interest that is genuine will lead to hard work; and the folly of our past methods is exactly the folly charged against the *false* interest doctrine—*they have not led to hard work*; they have set up a standard of drudgery, from which the pupil has shaken himself free in order to obtain the excitements of drink, gambling, unreal sport, flirtation, and the like. Our new methods, though intensely and voluptuously “interesting,” will be penetrated through and through with the spirit of “effort,” for adolescence is, above all other periods of life, the time when gigantic tasks can be achieved under the stimulus of great ideas, and when the feeblest youth feels some latent power within him.

A word or two should be said upon the “humble” subject of reading, “the only subject in which it is possible to lift the student out of the street and the epoch in which he lives. . . . the only, or at any rate the best subject through which his mental horizon may be widened and his imagination stimulated.” *

**Reading and
Composition.**

If there are students who, owing to defective education, to nervousness, or to the “low power of expression” which characterises early adolescence, do not wish to read aloud,—at any rate an “unseen” passage—it is advisable for the teacher to read considerable portions of the books under study, and to call upon his pupils only for short passages. His reading

* *Creasy, Op. Cit.*

aloud will preserve the literary continuity of the piece, and will thus, while saving the feelings of his students, provide him with material on which intelligent discussions can be based; discussions on such matters as to whether the author has expressed his thought well, as to whether his sentiment is maudlin and his social gospel superficial (Dickens?), and the like. By reading aloud he will also be able, if he choose, to insinuate certain principles of style without offending the touchiness of his pupils. He can, for example, emphasise a wrong word, and call upon his class to criticise his emphasis, or he can criticise it himself. "No: I read that badly, I should have read it more in this fashion. . . ." Reading is passably taught almost everywhere, but excellently taught nowhere (except in the early mechanical stages); and the evening school, if it attempts the subject at all, should not ignore its higher aspects. Two matters on which stress should be laid, when students are called on to read, are those of sending the eyes ahead of the tongue, and of introducing plenty of stops.* Good reading is impossible without these devices.

Intimately connected with reading is composition, some remarks on which have already been made. As with reading (provided the students are not those of the "neglected education" type) some of the higher reaches of the subject—matters such as "style"—should be dealt with, not merely the old sixth standard puerilities about full stops and apostrophes, though an occasional ten minutes may well be devoted even to these. One method of making our students realise what style means is to *tell* them an historical incident from Macaulay, or to summarise one of Lamb's essays (in either case stating the source of the material); then to direct them to write an essay on the theme; and *then* to read them the original. The contrast between their own lumbering sentences and those of Macaulay and Lamb will strike their attention forcibly; they will be

* As already remarked, it would be a blessing if no printed stops appeared in books.

almost compelled to ask the cause of the difference, and thus to learn the distinction between the use of the cold technique of language and the use of language as a means of expressing the life of the soul.*

Very useful is the lecture. Lecture methods, usually discounted in the day school, are often eminently suitable for the evening school, and, apart from their intrinsic suitability, they will serve to emphasise to the youth that the two schools are different. He is a boy no longer, and deserves to be approached along partially new lines. The lantern is also valuable for the purpose of illustrating a lecture, but the lecture so illustrated should not degenerate into a discursive magic lantern show, and the slides should be good. In such a subject as history a great sweep of time, containing some significant world-episode, may very well be dealt with in each lecture; thus a lecture on the rise and fall of the Arab empire will be found to be intensely interesting when delivered by a fairly well equipped teacher. A short précis of the lecture should be insisted upon, and this should sometimes, if not always, be subsequently enlarged to an essay; reference books may also be mentioned to the class, and if the student is able in his essay to embody any of the results of his supplementary reading he should be encouraged to do so. If he choose to do this he may be excused from the essays, though not from the précis, on other lectures.

I need not emphasise the need for the teacher to use passages from great writers if he is to make the humanistic subjects popular in evening schools. Even an inferior teacher is able to achieve a certain measure of success if, instead of wearily expounding in his

**Lecture and
Précis Methods.**

History.

* The contrast is that drawn between Faust and Wagner in Scene I. of Goethe's work. Faust, for example, says:—

“ You'll ne'er attain it, save you know the feeling,
Save from the soul it rises clear
Serene in primal strength compelling
The hearts and minds of all who hear. . .
If thou art moved to speak in earnest
What need that after words thou yearnest? ”

For other useful hints, see the work of Adkins referred to below.

own feeble words the details of the South Sea Bubble, he reads a dazzling passage from a front-rank historian. Great effectiveness may be expected when, in these readings, some powerful contrasts or parallels can be illustrated. For example, the deaths of More and Tyndal—men who had hated and vituperated each other, and yet had lived equally devoted and heroic lives—might be read from the pages of Froude, and might be employed to point a very valuable moral; so with the deaths of Montrose and of Argyle, in Gardiner and Macaulay respectively.*

But the most important thing in connection with history in evening schools is the one mentioned in Chapter VIII.,† and emphasised by all recent writers on the teaching of the subject.‡ History, to be successful with adolescents or adults, must be made to bear upon modern topics. Mr. H. M. Thompson describes the sad case of a group of nine earnest middle-aged men who met together in order to form a history class, and were directed, by specialists who ought to have known better, to start with Freeman and Stubbs. “When I heard that the little club had ceased to meet, I felt as if I had been witness to the murder of a child of knowledge of promising growth by improper nourishment.” The club, our author points out, might have started work on half a dozen biographies, dealing with typical figures of the nineteenth century—the period with which the men would have been familiar—the lives of Francis Place, Henry Fawcett, William Morris, Joseph Mazzini, Arnold Toynbee, and Sir George Gray, the colonial statesman. By the study of these lives practically every modern question of political and social importance would be approached. “There is scarcely a school in our island that is not near some

* The death of Argyle was, in revenge, made to resemble that of Montrose thirty-five years earlier.

† Pp. 88-92.

‡ *Essays in Revolt* (THOMPSON), *An English Course for Evening Students* (ADKINS), etc.

common which owes its safety to Fawcett's endeavours."* Supplementary to this method is that of local history, as represented in Besant's books; for the metropolis, at any rate, this method is most valuable and important; and even if an evening school has no "history" on its time table, the reading, writing, composition, or even shorthand lesson, can be employed, as I have already pointed out, to teach a little incidentally. Another method is that of "romantic history."

The teaching of Shakespeare in evening schools should generally involve the taking of actual parts by some or all of

the students. Both history and literature must, **Literature.** to be fully successful, be kept in close connection with the modern problems, civic and other; the teacher whose mind is sufficiently agile to be constantly establishing this contact will almost certainly awaken among his students an interest in his lessons. This is the point well urged in Mr. Adkins's book on evening schools; the adolescent must be encouraged to criticise Shakespeare's morals, and to compare them with those expressed in, say, Mr. Bernard Shaw's *Cæsar and Cleopatra*, if he is to get any very full sense of reality. Any audacity of criticism, any fantastic extravagance of treatment, is justified by success. In many cases, however, Shakespeare's morals are ours, and his eloquence may be employed to illustrate and drive home points of genuine importance, such as the folly of Titania becoming infatuated with Bottom—a very real situation, as I pointed out before, in modern life. Although the vast majority of English educationists hold the opposite view, I believe that one of the best ways of bringing Shakespeare home to men's "business and bosoms" is to deal with him from the moral and civic standpoint.

Again, Shakespeare's treatment of history may be discussed in some of the ways indicated by me in *The Primary*

* The neglect of Justin McCarthy's *History of Our Own Times* as an evening school text-book is another surprising fact.

Curriculum and by Mr. Adkins in his book; we obtain a far more definite idea of Richard III.'s real character after we have faced the fact that Shakespeare's presentation was Lancastrian, and did not do justice to his real merits as statesman, than if we study history without this correlation. "Although we cannot accept Shakespeare's history, one of the most interesting ways of learning history is to correct Shakespeare's presentment of it."

As the whole question of the teaching of English in evening schools has recently been dealt with by the vigorous writer above mentioned, and as I agree almost wholly with his suggestions (too ambitious, though many of them are, for some parts of England), I propose to summarise what he has said and then to pass on. He urges that some elements in the great "romance of speech"—one of the great "romances" which we persistently ignore*—should be expounded; for example, the intimate relation between speech power and brain development; the invention of picture writing; the revolutionary device of some unknown ancestor of man to substitute sound writing for picture writing; and the puzzling relation between the "outer" world of things and the "inner world of thoughts," which has given rise to philosophical speculations innumerable.†

Etymology is an excellent evening school subject, for example, the various applications of the stem *tract* would arouse keen interest, if embodied in specially devised sentences such as "The traction engine was an attraction; it was owned by a contractor and passed through contracted streets." The bearing of etymology upon ambiguities of speech ("except," "accept") is also frequently close.

Again, our author is a warm supporter of the employment of the sonnet as a basis of discussion and composition. Indeed, it is plain that with the limited time at the disposal of the

* P. 182.

† E.g., Subjective Idealism.

evening school teacher, so compact a form of poetry lends itself admirably to this purpose. The trouble is the lack of the narrative element; and I suggest that though the study of a sonnet, or perhaps of two bearing on similar themes, may well constitute the central business of some lessons on English, a little lighter reading should also be indulged in to relieve the tension.

But the main point upon which Mr. Adkins lays stress is the making of our lessons definitely controversial, modern, and stimulating. "The controversial treatment of a subject is perhaps the highest kind of treatment open to us." "It is surprising, yet encouraging, to see how interested young people are in 'questions of the day.' If anything will make them talk, some chance allusion to Socialism or Anarchy or Suffragettism will loosen their tongues." Anyone who has digested Chapter II. of the present book will see the reason for the standpoint here maintained; the adolescent is a "person" in whom will, reason, and conscience are vigorously alive.

I would add to Mr. Adkins's suggestions one other. Consider a work like Goethe's *Faust*. I confess that until a few years ago I had a wrong and unworthy idea of that great masterpiece. By association of ideas with Marlowe and Gounod I thought that *Faust* was more or less tawdry, farcical, sensational; I knew nothing of the Second Part, and could therefore not interpret the First. Had a single one of my teachers ever remarked that in *Faust* there lay a great philosophy of human recovery and regeneration; a gospel of nature-healing, of public duty, and of letting the dead past bury its dead; and that the work was an autobiography of Goethe from youth to old age, I should have read and re-read the drama years ago.

Standing as we do on the threshold of an epoch in which the question of adolescent and adult education will come up for solution, I cannot but think that talks on great books (five

minute talks, fifteen minute talks, or talks of a more elaborate kind) will play an important part in evening schools and men's meetings.*

Considerable success has attended a novel plan at a school in a gloomy artisan part of one of our great towns.

**"Nature
Talks."**

Here the subject is ostensibly "nature talks"—the teacher dealing in a chatty manner with interesting animals and plants. But he keeps himself open to answer questions on "problems of life," and thus youths who would never "open up" to clergymen, and who have no one except the evening school teacher to consult, send in questions of a very significant character, and receive replies which satisfy their legitimate curiosity and are of practical service to them.

One of these "nature talks" may here be described.

The visitor knocks at the class-room door and enters. He finds the room almost full of rough youths, aged sixteen to twenty-four, all listening to the teacher, who, seated easily at his table, is telling all about the lobster, the limpet, and the crab. There are no "diagrams," there are no specimens, there is no ritual of questions shot by the teacher at his students, no notes are taken; all these things might be desirable, were there not something still more absorbing. The lobster, the limpet, and the crab turn out to be symbols. The lobster, stranded on the beach, symbolises the youth who lacks the energy or the will to grapple with the sudden difficulties which assail him; the limpet symbolises the "stick-in-the-mud" youth, persistent but unadventurous; while the crab is the type of the bold and pushful. Applied

* The message of *Faust* is as important for women as for men:

"And I am yet so young, so young!
And now death comes, and ruin!
I, too, was fair, and that was my undoing.
My love was near, but now he's far;
Torn lies the wreath, scattered the blossom."—Pt. I. Sc. xxv.

Scene xvi., the dialogue between Margaret and Faust regarding the latter's lack of "religion," is human and significant to the last degree.

in minute detail, and with a skill born of knowledge, to the daily lives of the youths—interspersed, too, with practical advice of a homely and perfectly direct kind—these symbols become the text of a sermon of immense value. No traces of “contrariance” are recorded, though the youths are among the roughest in the land. And when the sermon is over, questions follow—questions on bleeding from the nose, on first aid, on the insurance of children, on old age pensions, even on sexual matters. And when the class itself is over, other questions of a still more personal kind are forthcoming from individuals, and privately dealt with.

It is quite certain, I think, that under whatever name it may meet, some such class as the above is a crying need of adolescence. The element of “nature study” may be made more prominent than is here indicated, for so intense is the interest of the adolescent in the really *significant* facts of animal life, that much of the systematic terminology of science, and much evolutionary doctrine, may be safely forthcoming from the teacher. Still, I think the *human* application, symbolic or direct, of “nature study,” is important for the evening school, and that one of the advantages of the proposed plan is that teachers and students who feel the absurd English reticence upon moral and civic matters will be able to approach them with less embarrassment when they ostensibly belong to “nature talks.” But, of course, it is not every teacher who could succeed in work like this. He must know his students and his subject well.

Protestantism, modernism, secularism, with all their splendid success on the intellectual side, have rarely realised the *rationale* of the confessional; I have no doubt that the humble little experiment above outlined will be represented, in the evening schools of the distant future, by organised provision for satisfying the curiosity and calming the perplexity of youth. At present quacks are thriving on the fears and ignorance of adolescents.

And what about female adolescents? A very similar kind of class is possible; whether the "nature" element or the "reading" element is allowed to predominate. Incalculable good might be done in London if the teacher were to read and comment on *Lizerunt* in *Tales of Mean Streets*, on *Liza of Lambeth*, and similar stories. These stories are based on genuine observations of London life, and they present the very problems upon which attention needs to be focalised in lessons on hygiene and morals. Particularly is it important that the self-respect of girls should be so awakened as to render them unwilling to marry the first wastrel who comes along, and thus provide new wastrels for the State to maintain. I look forward to the time when Professor Gilbert Murray's translation of the *Medea* will be well known to every woman in England, and when, perhaps not *The Doll's House* of Ibsen, but that sweeter and nobler work of the same dramatist, *Little Eyolf*, will be employed, if not in our schemes of adolescent education, at any rate in our schemes of adult education. It is not creditable to English educationists that they should ignore every one of those great problems of family and social life upon which such men as Ibsen have turned their gigantic search-lights. But apart from Euripides and Ibsen, there is nothing revolutionary in suggesting that classes in "infant care" might at least intercalate in their practical work an occasional story of the Pett Ridge or Arthur Morrison type, though I suppose it is going too far at present to claim a similar place for Swinburne's baby songs: e.g., *Étude Réaliste*, *Babyhood*, and *First Footsteps* in Volume V. of his works, and *Cradle Songs* in Volume VI.

Some evening schools prepare their students for the essay competitions held by the Society for the Prevention of Cruelty to Animals. The plan has two advantages; it gives definiteness of purpose to the lessons on English composition, and it introduces youths to one of those serious topics which appeal to adolescence. The only criticism is that the plan has the

patchiness which characterises all English activity; why should *one* particular moral virtue be discussed and others be ignored? On the whole, the lessons on kindness to animals might well be merged either in "nature talks" or in the lessons on "civics," to be presently discussed. The attitude of the Buddhists toward animals—so extraordinarily sentimental that they will not kill a poisonous snake or a wounded ox—should be referred to.

There is one other type of lesson, standing on the borderland of "nature study" and "civics," and well deserving of the consideration of the evening school teacher. I refer to psychology. Not, of course, the analytic and abstract psychology which is a byword for dulness, but the kind of psychology that can be found in Professor Münsterberg's *Psychology and Crime*. Some of the experiments described in that book have already been summarised in the pages that precede,* but more interesting and far more poignantly suggestive of practical lessons, are such chapters as those on the Detection of Crime and the Traces of Emotions; these give us a cold-blooded and scientific exposition of the leading idea of *Tannhäuser* and of *Dr. Jekyll and Mr. Hyde*, that every experience leaves its trace on the soul. In fact the whole of the book might well form the basis of a dozen evening school lessons, each followed by précis or composition. Some of the simple tests with which experimental psychologists are familiar—tests of colour vision, of visual and auditory memory, and the like—would also arouse keen interest, and might be made into an introduction to a whole philosophy of human nature. The matter on which I am here laying stress is that the evening school is not the place for barren puerilities, or for themes that have already become hackneyed by treatment in the day school.

Lastly, there should be a definite place in every evening

* See pp. 206, 207, 212, 213, 297, 298.

school for the nebulous subject called "civics." Whatever legitimate controversies may rage over the best methods of teaching duty in primary schools, there can be no doubt about the necessity for such teaching in schools for adolescents. But though vast schemes of technical and apprenticeship instruction are being discussed and formulated, only a casual hint as to the importance of this subject is usually forthcoming,* and, unfortunately, there are hardly any text-books which provide suitable aid for the teacher. I have attempted, on certain of the pages which precede, to indicate one or two fields which workers in evening schools might possibly open up, but it is certain that years must pass, and a more imaginative race of teachers, authors, and publishers arise, before civics can be very efficiently taught. Meanwhile, teachers can certainly do something. They can attempt to teach such portions of the subject as awaken their own enthusiasm; more particularly should the responsible teacher of the evening school have a weekly, monthly, or occasional meeting of the whole school, in the course of which, as Mr. Mansbridge says, there should be given "a clear statement as to the history, meaning and purpose of school education. This would tend to steady the attendance because it would give definiteness of aim to pupils who previously lacked it." Teachers can also employ one of the neglected subjects to which I have referred—I mean biography—for the purpose of developing the civic spirit.

Using the term in its widest sense, including under it sacred as well as secular history and the living as well as dead, I venture to say that biography is the greatest educational force that can be brought to bear upon adolescence. Now is the time for hero-worship; the time when even mediocre achievements in the realm of sport or war or politics awaken the warmist admiration; when an episode or a hint from the

* *E.g.*, p. 114 of the *Report of the Consultative Committee on Continuation Schools* (Board of Education).

record of a noble or dazzling life has almost preternatural power. No evening school is complete which does not employ this great force, either in the form of "history through biography," or in that of definite lectures on men of various types, or in that of home reading organised on a biographical basis, or lastly in the form of hints and suggestions planned with all necessary subtlety. Our ideals of life have largely been chosen from our biographical reading.



CHAPTER XL.

The Treatment of Controversial Topics in Evening Schools.

PARTS of the preceding chapter will awaken serious doubts in the reader's mind, particularly the suggestion that discussions on controversial topics such as socialism might find a place, large or small, in evening school work. Can it be right to employ an institution, supported by public funds, for the purpose of inculcating partisan truths?

The answer to the question, when put in this form, must certainly be in the negative. But when it is put in another form, a fairly confident answer in the affirmative may be forthcoming. Is it not a better plan to use public institutions for the purpose of diffusing authoritative information on all sides of a controversial question, than to allow an electorate to receive its information merely from partisan sources? Would it not be possible, on a question like "Tariff Reform," to obtain from the responsible parties clear statements of their respective aims and doctrines—free from the side issues and personal considerations that become prominent at election times—and then allow or encourage teachers to deal freely with such matters?

The balance of advantages seems largely in favour of this plan. First, it would make our evening schools into serious institutions; managers, teachers, students, would be on the *qui vive*—perhaps, for a time, morbidly so—because they would feel that great national issues would be decided in the class-rooms. Secondly, the leading characteristic of adolescence—the

**Legitimacy of
Controversy.**

emergence of personality—would be allowed for; the budding rationality and conscientiousness of youth would receive appropriate and varied food. Thirdly, something would be done to remove the absurdity of our present political system—an alleged democracy educated only by the casual and partisan efforts of political parties whose business is not to tell the whole truth but to win a temporary victory.

Another thing which tells strongly in favour of the proposed plan is the ostentatious fairness which characterises the English professional man when not actuated by motives of self-interest. It is a characteristic which Scotsmen and continentals discover in us, with puzzled amusement, after living a few years in our country. Whereas an Englishman has no chance of a professional appointment in Scotland, and whereas, even in England, Scotsmen cling together and help each other to the last man, an Englishman, in England, is very likely to be distanced by a Scotsman, Jew, American, or foreigner as the result of the votes of his own countrymen, because of the unwritten law that we should be "fair" to outsiders and minorities, and because of the strange lack of confidence in home-made ability. I need not adduce examples of this lack of confidence from the realm of music, invention, and the like; I will adduce one from the realm of educational psychology. A prominent representative of the latter science, from whose works I have quoted more than once, is far better known in America than in his own country.

Now this exaggerated tendency to be "fair,"* though it is sometimes merely an unintelligent *nonchalance* which regards enthusiasm and partisanship as "bad form," will act as a safeguard against the teacher abusing his position with regard to controversial subjects. In many cases, he will actually choose to espouse the opposite side to his own; in other cases, he will be cautious out of cowardice—parents and colleagues

* The story is told of a public man (of course, an Englishman) who so prided himself on his "fairness" that a candidate for a post deliberately assaulted or insulted him in public in order to get his vote.

are watchful and critical; in other cases, out of ignorance and unintelligence; in yet other cases because he himself sees many sides to each question. But even if the teacher is a convinced partisan there seems no reason why he should not give profitable lessons on the one condition specified above; namely, that he be provided with the opposite party's "case," and give this to his pupils along with his own arguments. He should not necessarily be called upon to argue against his convictions, but he should read out, or supply in written form, the other side of the question, and leave its consideration to his pupils.*

It may be said that this plan is not feasible; that it would be impossible to supply the teacher with the necessary material. But there is really no difficulty with regard to the burning question above mentioned. I have obtained from the secretaries of the rival organisations the following statements of their case:—

**Provision of
Materials
for Discussion.**

THE CASE FOR TARIFF REFORM.

By the Tariff Reform League.

THE very first fact that must be borne in mind in considering the advisability of a change in our fiscal system is that the term "Free Trade" is fundamentally wrong as applied to the conditions under which this country trades to-day. It was, no doubt, the confident expectation of Cobden and the other leading spirits of the Free Trade movement that foreign countries would fall into line with us in the matter of import duties, and that real Free Trade would thus come about. But that expectation was doomed to disappointment, and instead of abolishing protective tariffs other countries have gradually built their tariff walls higher.

In 1860 this country finally abolished her duties on imported goods which competed with home products, and the sole remaining duties were on non-competitive articles, such as tea, etc. Since that year our trade has expanded enormously, and a superficial observer of our trade returns might well say that judging by results the policy of Free Trade had been eminently successful. Before we abandoned Protection, however, we were the "workshop of the world," and between the time of the repeal of the Corn Laws and the final abolition of protective duties, remarkable trade progress was recorded. In other words, the foundation of the national prosperity was laid under Protection, and, aided by our long start and the handicaps which have beset our rivals, we went ahead for a long time unchallenged in our manufacturing supremacy. Conditions to-day are altered and our supremacy is, in many cases, gone and in others seriously challenged. The time has come when we

* How "she" will act is another question; but, though women may be on some subjects more bigoted than men, on many others they are probably less so.

must seriously consider what steps we shall take to hold our own in the world's commerce. *Laissez-faire* is of no avail. The policy of Tariff Reform is alone put forward as a solution of the situation.

The aims of that policy are easy of comprehension. We already have a tariff, as was previously pointed out, on non-competitive commodities. It is proposed to reform that tariff by placing duties on competitive imports and remitting, wholly or in part, the duties on commodities we do not ourselves produce. The following is a brief outline of Mr. Chamberlain's proposals:—

1. Duties averaging 10 per cent. on wholly and partly manufactured goods, graduated according to the labour-cost represented in the goods.
2. The following duties on foreign agricultural produce, as recommended by the Agricultural Committee of the Tariff commission;—

WHEAT, 6d. per cwt., or about 2s. per quarter (480 lbs).

BARLEY, OATS, RYE, MAIZE, etc., duties equivalent to those on wheat.

WHEATEN AND OTHER FLOUR AND MEAL, 1s. 3d. per cwt.

ANIMALS AND MEAT, INCLUDING BACON, general level of duties to be 5 per cent.

DAIRY PRODUCE, INCLUDING POULTRY AND EGGS, MARKET GARDEN PRODUCE, INCLUDING POTATOES AND HOPS, HAY AND STRAW, specific duties equivalent in general to from 5 per cent. to 10 per cent. *ad valorem*; though in particular cases some duties when calculated may be found to be lower and in others rather higher than these limits.

3. Preference for Colonial produce is, however, an important feature of the scheme, and accordingly the Agricultural Committee propose to place a duty of 3d. per cwt. only, or about 1s. per quarter, on Colonial wheat, with equivalent duties on Colonial barley, oats, rye, maize, etc.

In the case of all other classes of dutiable imports the duties under the Preferential Tariff would be left subject to negotiation with the Colonies, a provision which, it is obvious, opens up a well-nigh limitless field for mutually profitable trade arrangements between this country and the Colonies.

It is proposed by Tariff Reformers to balance these new taxes by the remission of existing taxes on such articles as tea, coffee, etc.

4. No tax on Raw Materials.*

By the revision of our tariff on the lines indicated it is hoped to attain the following objects:—

1. Increase revenue.
2. Lighten the burden of taxation.
3. Increase employment and wages.
4. Provide machinery for preventing the unfair competition of foreign countries in the home market.
4. Provide a basis for negotiation by which we may secure advantages in foreign markets; and
6. Enter into mutual preferential arrangements with our Colonies with a view to (a) securing advantages for our trade in Colonial markets, and (b) a closer commercial union of the British Empire.

The Budget for the financial year 1909-10 clearly showed that Free Trade finance was no longer possible unless certain special classes of the people were penalised. It is one of the canons of equitable taxation that

* Another and a more compact statement of the proposals has also been forwarded by the T. R. L. It is as follows:—

PROPOSED NEW TAXES.

2s. a quarter on foreign (not Colonial) corn.

Corresponding tax on foreign flour.

5 per cent. on foreign meat.

5 per cent. on foreign dairy produce.

An average 10 per cent. on completely manufactured foreign goods.

TAXES TO BE RELIEVED.

Three-quarters of the duty off tea.

Half the sugar duty taken off.

Corresponding reduction on coffee and cocoa.

Preference to Colonial wines and fruit.

DUTIES NOT CONTEMPLATED.

No Tax on Raw Materials.

the burdens of taxation shall be equitably distributed—this canon was most flagrantly violated by Mr. Lloyd George's Budget. The only alternative to such a Budget, as Mr. Asquith pointedly declared, is Tariff Reform.

By rigid adherence to Free Trade principles, we throw the whole increasing burden of taxation upon our own shoulders. Imperial taxation now amounts annually to the huge sum of £163,000,000, and local taxation probably to a like figure. Unless the country is in a state of prosperity it will be readily realised that these huge sums press very heavily indeed upon our industrial community. The only way to lighten the burden is to increase "business" in the country. And it must be borne in mind that as Tariff Reform proposes taxation of those imports which enter into competition with home products the exporter in order to retain our market will bear, or at least, share, the import duties. This fact is admitted by political economists of the highest repute. And, even Free Traders have admitted that import duties are little open to objection. Thus McCulloch, the most scientific of all the Free Trade economists, says:—

"Moderate duties on imports are among the most productive and least objectionable of taxes."

Again, so unimpeachable a free trader as Sir Robert Giffen says, in an article in the *Quarterly Review*, that:—

"As there is nothing so convenient as small duties on commodities, which are hardly felt by the taxpayer at all, a financial system which treats this system with disfavour stands condemned."

Tariff reformers claim that foreigners have a considerable margin of profit on their trade in this country. If on these articles a tax is imposed, they will pay some or the whole of the tax, so long as their contribution does not turn their profits into losses. Making the foreigner pay means simply taxation of profits earned by the foreigner in exploiting the British market. Tax him too heavily, and he will either raise his selling price or not sell at all.

It is hardly necessary to labour the third point, *viz.*, the necessity of increasing employment and wages. Two facts stand out, and their mention is sufficient:—

1. That so chronic has unemployment become in the United Kingdom that the opening of labour exchanges has been necessitated. These exchanges (as the sponsor of the Labour Exchange Act admitted) will not, however, provide work, but merely bring unemployed persons into contact with any work that may be going.
2. That wages are lower now than in 1900.

One common Free Trade objection may here be answered. It is that "you cannot both increase employment by excluding goods and still derive revenue from the imports." The answer is simply this—that if goods are excluded, British employment will benefit; if goods come in, the Exchequer will benefit. The following figures from Blue Book Cd. 4954 absolutely prove that the objection quoted is baseless:—

IMPORTS FOR HOME CONSUMPTION.

	Annual average.		Increase.	
	1880-84.	1905-08.	Mill. £.	Mill. £.
United Kingdom	343·6	519·3	175·7	51
Germany ...	151·8	387·9	236·1	155
U.S.A. ...	140·1	253·5	113·4	81

DUTY COLLECTED.

	Annual average.		Increase.
	1890-4.	1905-8.	Mill. £.
United Kingdom	20·2	33·0	12·8
Germany ...	19·0	33·3	14·3
U.S.A. ...	39·2	60·6	21·4

The fourth object—to prevent unfair competition—is best illustrated by the analogy of a trade union. Such a body exists to protect its members against the competition of less well-paid labour. Next to those in the United States, wages in Great Britain are, on an average, higher probably than those paid in any other country. Despite that fact, we permit the products of

workers earning lower wages to compete unrestrictedly with the products of British labour. Commonsense revolts against the idea. And the fact alone would be sufficient condemnation of Free Trade, which permits such a state of affairs, and sufficient grounds for the adoption of a tariff.

The necessity of obtaining easier access to foreign markets is now well recognised. As Mr. Ramsay Macdonald, a Labour member, pointed out in the House of Commons on February 23rd, the cause of unemployment is that we have an unlimited productive force producing for a limited market. The following figures from the Blue Book already quoted show how foreign tariffs are restricting our trade :—

EXPORTS OF DOMESTIC MANUFACTURES TO PRINCIPAL PROTECTED FOREIGN COUNTRIES.

	1895.	1908.	Increase.	
	Mill. £.	Mill. £.	Mill. £.	Pr. cent.
United Kingdom	74·7	89·6	14·9	20
France ...	32·6	49·9	17·3	53
Germany ...	57·7	118·8	61·1	106
U.S.A. ...	9·1	43·8	34·7	381

Note.—The Blue Book does not give five-year averages in this case, but only selected single years from 1880 to 1908. We start with the year 1895 because figures for Germany and the United States are not available prior to that year.

These protected countries decline to give us easier entry into their markets because we cannot offer them anything in exchange. Not until we have a tariff can the difficulty be overcome.

We now come to the final object and the most important plank in the Tariff Reform platform—Colonial preference. Canada, New Zealand, South Africa, and Australia have already given us a preference in their tariffs, and have severally expressed their willingness to increase such preference, if we can see our way to give them reciprocal advantages in our markets. In the case of South Africa, moreover, we have been plainly warned that without such reciprocity in preference it will be difficult, if not impossible, for the colonies to continue indefinitely the preferences already given us. Why? Because reciprocity in preference is a matter of economic necessity, both to the colonies and ourselves.

The common Free Trade answer to this statement is that this country imposes no tariff restrictions on imports from the colonies, that we give them "open ports," and that "we can give them nothing more." As a matter of fact, this is not strictly true, since we do not give them open ports now for tea, or coffee, or sugar, or any of the articles dutiable under our existing tariff. But, even if it were true, this answer would not meet the point. The colonies do not ask us for "open ports," if these ports are to be, as they are, equally open to the goods of every foreign country. They ask us for some tariff advantage, however small, over foreign countries in our markets. They ask it because the trade development which would ensue from such an advantage is to them an urgent economic necessity. And if they cannot obtain such a tariff advantage from us, they will be driven by economic necessity to seek for it elsewhere, by entering into tariff negotiations with foreign countries.

Canada has already been driven to that extremity. She has concluded a commercial treaty with France, and Germany is negotiating with her for one also. The United States of America is treating for advantages in her commercial relations with Canada. Do these facts convey no warning to us? The French treaty diminished the advantages we enjoy in the Canadian markets. Canadian commercial treaties with Germany and the U.S.A. would so reduce these advantages that, while the theory of Imperial Preference would be respected on paper, the practical advantage of Preference to this country would be wiped out, and could never be restored. If Tariff Reform were much further postponed, this is what would inevitably happen. We would then realise bitterly what Mr. Chamberlain meant when he said, "You have an opportunity: you will never have it again."

Having thus briefly outlined the aims and objects of the policy of Tariff Reform, there is but one common objection to the policy to be answered, which may be thus stated :—"Tariff reformers advocate import duties on

imported commodities which compete with home products. Is it not reasonable to believe that these duties will increase the cost of these commodities, and that prices will rise to the consumer?" The proposition would be sound enough if the laws of supply and demand no longer held good. But they do, and Tariff Reform aims at increasing home and Imperial supplies. This will be effected, as has been pointed out, by the imposition of duties on foreign commodities, with preferential rates to our dominions. The growth of home and Imperial supplies is our best, and indeed our only security for real and permanent cheapness in the cost of living.

NOTES ON SOME OF THE ABOVE ARGUMENTS.

By the Free Trade Union.

1. Unemployment has not become "chronic" in this country. In 1908 and the early part of 1909, there was much unemployment, due (a) to the overbuilding in the shipping industry in the boom of 1906-1907, and (b) to the crash in "Protected" America. The rate of unemployment is now down to 5 per cent., and will certainly go lower. Everyone admits that the figures of applications at the Labour Bureaux are comparatively small, while the number filled is, happily, unexpectedly high.

2. To assert that "wages are lower than in 1900" is to assert as true what is not known to be true. "Now," in statistics, should mean "according to the last published official figure," and, according to that, they are higher, being 1.02 per cent. in 1908 above the year 1900.

3. It is impossible to "tax the foreigner," which is merely a meaningless election cry. Economic theory, as taught all the world over, indicates the possibility of certain cases in which for a time the foreigner may pay part of an import duty imposed here. To argue from these special theoretical cases that the practicability of drawing a regular income out of foreign pockets by means of the proposed Tariff is simply absurd.

4. It is impossible to leave raw materials untaxed; the case of leather proves that, and it is typical. Now, our success is based on cheap raw materials. Further, if all raw materials should be left untaxed, that would not prevent them rising in price in sympathy with the rise in price of foodstuffs and manufactures caused by the taxes on them.

5. The proposals of the Tariff Reformers are always fluctuating. Mr. Balfour's last letter says Colonial corn is to be free, but the Tariff Commission wants to tax it. It is obvious, too, that the proposals fluctuate because of electioneering exigences—the one thing to be avoided in the interests of our trade and our political morality.

6. That many colonists should desire preference is easily understood, since it would be to their advantage to get it. But the preference they offer us is simply this:—when the colonial Tariff has been fixed, so as to secure the interests of the colonial manufacturer, then we are to come in at a lower rate than the foreigner. They do all that they consider necessary to keep us out, and then ask us to rejoice because they are still severer on the foreigner. An examination of the speeches and conduct of colonial manufacturers amply confirms this view. But, by adopting Colonial Preference, we should at once run the risk of losing the "most favoured nation treatment" we get from foreign countries.

7. It is said that we want a tariff to fight with. We have scores—the tariffs of other countries. For example, whatever concessions all the other tariff countries get out of Germany by means of their own tariffs, we get *automatically and without fighting* by means of the "most favoured nation" clause.

THE "GERMAN" ARGUMENT.

The general case for Tariff Reform is that it would promote national progress. Economists decline to accept that as likely, on theoretical grounds, to be the practical result. It is of the utmost importance to observe that the case for Protection, as a practical measure, *always rests on arguments drawn from Germany and America*. France is seldom heard of, and with good reason. With still better reason, Italy, Russia, Spain, and a host of other Protectionist countries, are never even referred to. Moreover, the progress of Germany is

attributed solely to her Tariff, yet in his full and learned account of German Industrial Progress in the Nineteenth Century, Professor Werner Sombart *never even mentions the Tariff of 1879*, though he devotes pages to explaining how the invention of the Thomas-Gilchrist furnace in 1878 revolutionised German industry, by enabling her to utilise her enormous beds of phosphoric iron ore. The progress of America is obviously due to her abundant resources.

THE CASE FOR FREE TRADE.

By the Free Trade Union.

THE GROWTH OF THE OLD PROTECTIVE SYSTEM.

FROM early times the royal revenue was in part provided by duties on imports ("tonnage and poundage") and not infrequently on exports. With the growth of commerce the yield of these duties increased, but the needs of the royal exchequer increased even faster, for government grew more and more costly while at the same time the purchasing power of money decreased (owing to the influx of new silver from America) and fresh taxation had to be devised merely to yield the old revenue. Hence our kings naturally desired to levy fresh import duties at their own pleasure, and in the reign of James I., the decision of the judges in Bates's case gave them this power. James at once drew up a comprehensive *Book of Rates* (i.e., a tariff). The parliaments of the eighteenth century added duty after duty, and at the beginning of the nineteenth century our trade was clogged and fettered by many hundreds of these acts. Pitt codified them in 1787 and desired to reduce the burden they imposed on trade, but the Napoleonic wars interfered with his plans, and indeed made the tariff more cumbrous and burdensome than ever. No less than 600 acts imposing duties were passed between 1797 and 1815.

THE MERCANTILE SCHOOL OF ECONOMISTS AND THE WEALTH OF NATIONS.

The old protective system thus sprang from the need for revenue. The practical proposals of the statesmen were, however, defended by most contemporary writers on economics (known as the *Mercantile School*) because, as they taught, these import duties served what seemed to them to be the great end of commercial policy—an *excess of exports to be paid for in cash*.

In 1776 Adam Smith published his famous work, *The Wealth of Nations*. In it he demonstrated the complete absurdity of this old protectionist system and the overwhelming advantages that would be derived from a system which left merchants free to trade when and where they pleased. He expressly said that he did not expect his views would ever find acceptance. In this he was happily mistaken. Reinforced by the powerful teaching of Jeremy Bentham, whose leading principle was that all legislation should promote the greatest good of the greatest number, the new ideas gradually spread throughout the nation and revolutionised our legislation.

THE INTRODUCTION OF FREE TRADE.

Pitt's free-trade tendencies had been rudely thwarted by events, but with return of peace in 1816, the influence of the *Wealth of Nations* began to be felt. Practical men were converted, as we see from the famous *Petition of the London Merchants* (1820) in favour of Free Trade. Three great statesmen took part in the introduction of Free Trade. William Huskisson alleviated the burden slightly in 1825. In 1840, a committee of the House of Commons reported strongly against the existing tariff. In 1842 Peel made a great stride by abolishing many duties and reducing others.

The centre of the system was the protection in favour of agriculture, which was embodied in the Corn Laws. Cobden and Bright, the leaders of the Anti-Corn Law League founded in 1839, attacked the Corn Laws, and so successfully that Peel, who so late as 1842 had defended even while modifying them, was compelled to abolish them in 1846. The rest was easy, especially as the greatest of English financiers was at the helm. Mr. Gladstone, in his great budget of 1860, swept the last rags and tatters of protection out of the British

financial system. Every step in the process of change had been taken because the last step taken had been obviously followed by an increase of national wealth and welfare. "Under Free Trade" says a German economist, Professor Sieveking in a recent book, "the economic life of England developed in an amazing manner."

THE ECONOMIC BASIS OF FREE TRADE.

From the economic point of view, the explanation of this progress is simple and natural. Much of it is due to other causes, just as one of the most potent factors in the recent progress of Germany has been the discovery of a process by which her huge beds of iron-ore could be utilised, but Mr. Gladstone, in 1880, thought that 70 per cent. of British progress could be attributed directly to Free Trade. Free Trade economises labour. Many of the things (*e.g.*, tea, wine, oranges) we import could only be produced here in small quantities, at a huge cost in labour and capital, and the things we could produce on a larger scale can, when imported, be paid for with goods that cost us less labour and capital to produce. The labour and capital thus economised is not wasted, but devoted to the production of other goods. If we have been making an article for a sovereign, and begin to import it for fifteen shillings, the five shillings saved can be devoted to making something else. It is the accumulation of these savings, going on year after year on millions of commodities, that makes us the richest country in the world. When we thus begin to import an article we have hitherto made ourselves, there is some loss and injury to the makers of that article, but this is soon repaired by the accumulations of the gains. To prevent the loss by means of a tariff is inevitably to destroy the gains resulting from the change, and, on its economic side, the case for Free Trade is that the loss is small and temporary, while the gain is great and lasting. It has been shown that an average Englishman can earn the yearly necessities of an average family in 205 days. The German takes 240 days. Hence, the Englishman has an advantage of 35 days, which can be devoted either to earning still more, or to leisure and enjoyment. He owes this advantage, in the main, to Free Trade.

THE MORAL BASIS OF FREE TRADE.

Still greater advantages follow. On the one hand, the Englishman, whether master or man, has to stand against the open competition of the world in his own markets. He is obliged, therefore, to exert himself, and the effort strengthens him in every way. His produce must be the best, because only by being the best can they succeed, and the whole world testifies to the fact that they are the best. On the other hand, the Free Trade system keeps our political life free from the jobbery which experience shows to be the invariable concomitant of a protectionist system. "The mother of all Trusts is the Customs Tariff law," said the man who made one of the biggest of American trusts. Trusts mean monopoly, and tyranny in economics and bribery and corruption in politics, and Free Trade keeps them within narrow limits, and quite robs them of their poison.

TO RETURN TO PROTECTION WOULD BE TO RETRACE OUR STEPS.

Our Free Trade System is an historical growth, and in our fiscal system, as in so many other respects, we are simply far in advance of other leading nations. Protectionist countries are in a stage which we have long since passed, and it is of some consequence to note that the German economist List, who laid the basis of modern Protectionism in 1841, distinctly advocated Protection as the best route to Free Trade. We adopted Free Trade purely to serve our own ends, and with tremendous advantage to ourselves as an industrial nation. To go back to Protection, for it is idle to pretend that Tariff Reform is not Protection, means simply a doubling back on the line of our national progress.

THIS COUNTRY IS NOT DECADENT.

Tariff Reformers have done this country considerable harm by proclaiming, and almost boasting, that it is decadent. Nothing could be further from the truth. In 1902, the last full year before the controversy began, we exported £227,000,000 of British produce, wholly or mainly manufactured. In 1907, this class of exports had risen to the enormous figure of £342,000,000. It fell off again in 1908 and 1909, but already this year (1910) we have recovered one-fourth of the loss on the figures of 1907 in one-fourth of the year.

The pet test of the Tariff Reformer is our export of fully manufactured goods, that is, goods ready for use. We Free Traders accept it gladly. We open our ports freely to all such goods from the rest of the world. The rest of the world, with little exception, shuts out such goods from us as much as possible. And the result? For every pound's worth of such goods the rest of the world sells us, we sell the rest of the world forty-five shillings' worth. And the explanation? They are Protectionist; we are Free Trade.

NOTES ON THE ABOVE "CASE FOR FREE TRADE."

By the Tariff Reform League.

1. The arguments adduced in "The Case for Free Trade" are, in the main, an appeal to ancient history. It has not yet been proposed by Tariff Reformers to return to the days of stage coaches, and any arguments built on the circumstances of those times can hardly be apposite in the days of motor cars and aeroplanes. Germany and the United States in 1787, for instance, did not dream of rivalling us in the world's commerce. To-day they do, and we are feeling that rivalry. It is necessary to act accordingly if we are not to yield pride of place.

2. Whatever may have been its faults, the fact remains that it was under the "Mercantile System" that we attained our great commercial and industrial supremacy. The Free Trade Union would seem to be under the delusion that the *Mercantile School* regarded precious metals as the only wealth. Doubtless they take this mistaken view from Adam Smith. But other economists have lived since Adam Smith, and many of them have pointed out that particular error. John Stuart Mill speaks of *The Wealth of Nations* as "in many parts obsolete, and in all imperfect." Where political economists differ hopelessly, it is absurd to hold up the writings of one as infallible.

3. The Free Trade Union admit that when we "begin to import an article we have hitherto made ourselves, there is some loss and injury to ourselves." But they ask us to believe the saving on the foreign article is a national gain. They will find it difficult to persuade a skilled worker of the truth of this view. For instance, in the two years, 1908 and 1909, the Ironmoulders' Society of Scotland spent over £61,000 in benefit to unemployed members. "This works out," says the Report of the Society, "at over £8 that every member had to pay to assist in keeping the wolf from the door, while too many, we are afraid, were compelled to be on the road, and may be casting themselves down without a seat on which they might rest when weary." Is it a national gain that men should tramp the roads who have spent years in acquiring skill? Is it a national gain to pay idle benefit to skilled workers and to dole out Poor Relief to their dependents? May not such "gain" be dearly bought? The Free Trade belief is that an engineer who loses his job can turn "to the production of other goods." But he is more likely to become a casual labourer at the docks than, say, a cotton operative, for the latter occupation demands acquired skill.

4. The assertions that the Tariff is "the mother of all Trusts," and that "Free Trade keeps our political life free from jobbery and corruption" are quite untrue. The Free Trade Union should consult the list of Trusts in this "Free Trade" country which appears in the "Handbook" of the Labour Party! Mr. J. A. Hobson, at the Free Trade Congress of 1908 begged his audience (Free Trade delegates to the Congress) "to reconsider the statement" that the Tariff was the mother of the Trusts, and realising the force of what Mr. Hobson said, the *Daily News*, a Free Trade organ, affirms that "under these circumstances Free traders must revise their arguments." The warning, seemingly, has not been taken to heart.

If the present book were devoted exclusively to evening school work, space would permit of the above contributions being submitted to definite criticism from the purely logical side; they might then be shaped and reshaped (with the

consent of the contributing parties) until every statement possessed educational suitability and the greatest attainable doctrinal finality. Some of the arguments adduced are clearly of the *argumentum ad populum* type—"an appeal to popular passion or prejudice," and some others of the *argumentum ad verecundiam* type—"an appeal to respected authority."* There is also, I fancy, a rather plentiful supply of *post hoc ergo propter hoc* (or *non causa pro causa*) arguments. In fact, the atmosphere of a general election hangs over a good many of the above paragraphs. But this is far from being an unmixed evil; even *argumenta ad populum* and *ad verecundiam* have a certain value. What the above presentations particularly lack is a concrete history of several typical articles of trade under the two systems; the biography, for example, of a pair of boots.

I conclude, from the ease with which the above contributions were obtained, that there are no insuperable obstacles in the way of the teacher being provided with the *pros* and *cons* of every controversy, and I suggest that, conditionally on his setting forth these *pros* and *cons* to his students, he be not debarred from taking a definite side either in real or in mimic battle. Dealing with adolescents, who possess will and reason, there will be no likelihood of his being uncriticised if he shows gross ignorance, or if his arguments are palpably absurd.

Let it be remembered that controversial questions are occasionally dealt with, even now, in day and evening schools; debates on "tariff reform," and the like, take place, and are followed by the writing of essays. The question is whether the time has not now come for a more definite organisation of such work.

The alternative is to leave the teacher's function a colourless one, to forbid him to deal with vital topics of politics, morals, and religion, and to confine him to con-

* I must repeat what was said in *The Primary Curriculum*: the teaching of logical fallacies is a task of supreme importance in connection with adolescent and adult education.

ventional subjects. This means, however, the failure of the evening school except on its purely utilitarian and recreative side.

An intermediate plan is, of course, conceivable. History, including primitive history, could be rewritten for evening school purposes; that is to say, such matters as the land question, import duties, etc., could receive more explicit treatment than is customary in the ordinary history reader for school use. The evening school would thus provide its students with important information that would assist them to pass judgment upon the glib political orators who monopolise public platforms. and the glib leader-writers in the mercenary press. This method would be valuable and might, indeed, be frequently adopted. But, unfortunately, the name "history" does not attract, whereas the phrases of the hour, "tariff reform," etc., supply the teacher with an audience at once.* Thus, on the whole, the arguments in favour of a bold policy are strong; and they become still stronger when one realises that teachers have fewer motives to pervert or suppress the truth than almost any other class in the community. Their status is fairly secure; they are too far removed from wealth to feel the pull of its influence, and yet are saved from the degradation and rancour that spring from squalid poverty and unemployment. They have, to use a well-worn expression, a certain "stake in the country"; though it is a humble one.

I propose to refer to two other questions which might, on application to the responsible representatives, have been dealt

with in the same way as the fiscal question;

**The Land
Question and
Socialism.**

I mean "land" and "socialism."

"The people's land has been stolen from them" is a statement now being made on

every side. There is, *prima facie*, a very considerable amount of truth in it. More's *Utopia* throws light upon the process in the sixteenth century, Goldsmith's *Deserted Village* on

* I have an idea that if the unattractive name of "Laundry Work" were changed to one implying the art of dressing well, classes in the subject would be more numerously attended than they are. Much depends on a name.

the same process in the eighteenth century. Again, the various duties formerly rendered by the nobility in exchange for their feudal estates are rendered no longer, and the story of how these duties were shifted on to the shoulders of the public, while the nobility retained the land is not a pleasant one. But it must be admitted that the feudal duties had become largely obsolete, and also that the enclosure of the "common lands" during the latter half of the eighteenth century was not mere or unadulterated robbery.

In Lecky's *History of the Eighteenth Century* we are shown how, with increasing population, increasing demand for food, and increasing efficiency of agricultural processes, a remarkable case was made out for the enclosure of large tracts of land which, though nominally common property, were but little or very uneconomically used. Moreover, compensation for the enclosures was often given though compensation to posterity was entirely forgotten. It is obvious that types of organisation which would represent robbery in our age were not necessarily robbery in earlier ages, and it is quite arguable that the opening up and cultivation of land by a few is better than the inefficient proprietorship of the many. The enclosure of the commons was, in many cases, a real step to efficiency.

There is no reason why the teacher, in dealing with the land question, should not express, even with strength of conviction, his opinions upon such topics as the above. But he has a still more obvious duty; *to know the facts on both sides* and to let his pupils know. The influence of such enlightenment will be enormous. Not only will a new generation of instructed voters grow up, but the old generation of parents will receive instruction, and, above all, the press will be forced to be less grossly partisan than at present.

Take now the question of socialism. Solely because it is ventilated among an electorate which only hears either this side or that, it is a question which rarely obtains a reasonable

treatment. There are good elements in socialism and there are also elements of a dubious and threatening character.

In so far as socialism is a demand for the application of brains and organisation to our modern industrial chaos, it is one of the most valuable and necessary movements of the day. Not the wildest dream of the socialist is more insane than the system of cut-throat advertisement which accompanies modern competition. Half-a-dozen cocoas, half-a-dozen beef extracts, all of them substantially alike, have to be advertised against each other at an expense far more ruinous than that of any contemplated import tariff on food; neither capitalist nor labourer nor consumer appearing to reap anything but positive loss from the competition. But there are darker aspects yet. Poor creatures threatened with Bright's disease, consumption, or cancer are persuaded, by the bogus advertisements of unprincipled men, to trust in this or that "Tono-Bungay" which a crazy social system has allowed to be foisted on their credulity, and every prominent street in London has to be rendered hideous by advertisements scarcely one of which is strictly truthful and the majority of which are palpable impositions. Or, owing to absence of organisation, twelve rival milkmen daily visit the same street; or some industrial change (such as from horse traction to motor traction) hurls hundreds of families into poverty.

We are so used to these tricks that we regard them as parts of the nature of things. Nay, we even look on with indifference as tradesman after tradesman is ruined by frantic competition with enormous joint-stock companies and trusts (which invade both free trade and protectionist countries), and we reserve all our wrath for a problematic system which threatens to "drive capital away" or consume the "poor man's earnings," though this is precisely what the present system is doing in every English town.

So far, then, as socialism is a plea for the supremacy of brains, forethought, co-operation, organisation, in place of a

mere chaos where the "fittest" who survive are the Alberics and Fafnirs who have possessed themselves of the Rhine-gold, socialism is to be welcomed. And the same is true when socialism puts in a plea for the establishment of a minimum standard of comfort and security among all men whom the state allows to be born. No morality worthy of the name is possible so long as man has to fight, like a beast, for the gratification of his lower instincts for food and excitement.

But the large measure of truth which may belong to socialism on the economic side is too often neutralised by false elements on the moral side. We hear, for example, of an "iron law of wages" which exonerates the working man from the duty of sobriety; if he were sober his wages would be lowered! Socialists who thus implicitly label the drunken worker as a benefactor of his class seem to imagine that he raises the standard of living instead of, in fact, lowering it by his drunken habits. It is not the case that all socialists hold this view, but their attitude towards the question of sobriety is too often unsympathetic. Again, though they are right in protesting against the view that desire for money rewards is the main spring of invention and industry (pioneers usually work for nothing and frequently *get* nothing—except neglect or martyrdom), they rarely do justice to the so-called "instinct" of proprietorship, or, in general, to the wholesome side of man's egoism. Their stress on the social instincts is all to the good, but there is much doubt whether those instincts would survive apart from the preservation and encouragement of the egoistic instincts. In fact, the value, success, and permanence of any social system must mainly depend upon the fulness with which it allows for the whole series of instincts tabulated on *pp.* 17, 18, the dirigibility of these instincts being, however, never forgotten. Much of the solicitude commonly expressed for "family life" is academic, for "family life" scarcely exists where the factory system, and similar arrangements, prevail;

still there is reason to think that many socialists are as blind to this personal side of human nature as their opponents are to another. And when, as is too often the case, the note sounded in their speeches is raucous with bitterness, with envy, with ungenerosity, with a refusal to co-operate with men less doctrinaire though not less devoted to the common welfare than themselves, an impression is inevitably conveyed that though socialists of this kind may perform a useful function in keeping certain questions prominently before the public, the solution of those questions must be left to other men.

It is possible that for several decades to come the western nations will march, cautiously or otherwise, in the socialistic direction, that is to say, in the direction of national regulation of industry and the public provision of many necessities of life and health at present almost out of the reach of the mass of mankind. It may be desirable that they should. But there is nothing final, there is nothing specially inspiring, in the utopia so conceived. The twentieth century agitation for economic rights is a sequel to the nineteenth century agitation for political rights, and the socialist too often imagines, as the chartist imagined in his day, that his creed is the last word of humanity. In one of the noblest dramatic works ever written, Mr. Bernard Shaw's *Major Barbara*, this doctrine of finality is dogmatically set forth :—

**Shaw on
Socialism.**

UNDERSHAFT: You talk of your half-saved ruffian in West Ham ; you accuse me of dragging his soul back to perdition. Well, bring him to me here ; and I will drag his soul back again to salvation for you. Not by words and dreams ; but by thirty-eight shillings a week, a sound house . . . and a permanent job. . . . Try your hand on *my* men ; their souls are hungry because their souls are full.†

* This, of course, was Aristotle's objection to Plato's system. See also above on patriotism, pp. 354-355. The possibility, or the impossibility, of any economic system depends ultimately upon the psychology of human nature.

† Act III.

It is hardly true. The full and healthy body implies a capacity for a full soul, but not a hunger for fulness of soul, and still less an actual fulness of soul. Indeed, our author, whose constant depreciation of the importance of education and tradition—of “social heredity”—is little less than a national disaster, supplies by implication the corrective to his own doctrine: The half saved ruffian from West Ham, three weeks after receiving his ‘permanent job,’

“Will have a fancy waistcoat; in three months a tall hat and a chapel sitting; before the end of the year he will shake hands with a duchess at a Primrose League meeting.”

His “hungry soul,” in fact, will come in contact with a series of traditions of decency, of morality, of politics, and it will only be then that his “hunger” will be satisfied. No amount of economic arrangement will make men good apart from the existence of ideas circulating in the environment; it will but give a chance to the too poor and the too rich to enter that “kingdom of heaven” from which, at present, they are equally and almost hopelessly excluded. There is as much truth as error in the eighteenth century optimism that penned the words:—

“How small, of all that human hearts endure,

That part which laws or kings can cause or cure;*

and there is no absurdity in saying that humanity may attain a high development under any one of a series of economic systems, provided, in every case, the system exists for man, and not man for the system.

Thus, while at one moment we realise the vital importance of economic reform, we realise at the next its hopeless inadequacy. The socialist too often commits the mistake which he charges against the old economists, that of regarding man from the economic standpoint alone.† Every flower

* Goldsmith's *Traveller*. The couplet itself is, however, Johnson's.

† Just as the physician regards him from the medical standpoint alone, the educationist from the instructional standpoint alone, and so on.

of culture and virtue, he seems to imagine, will bloom if once the power of the Rhine-gold is broken. But it is quite possible that a fifty years' vigorous march in the socialist direction would disillusion us, even on the economic question, and that humanity might find a capitalistic system, such as that described in Mr. Wells's *Tale of the Days to Come*,* preferable in many ways to a socialistic system; it might be not only more economical and efficient, but allow of better guarantees for human liberty and progress. Institutions often block the path, and the first impulse of the logical mind is to sweep them away; but a time comes when we realise that, transformed by the influence of new conditions, they can still play a worthy part; old-fashioned feudalisms, old-fashioned priesthoods, old-fashioned municipal bodies, the symbols of heavy but vanished tyrannies, take on new life, and bring the momentum of the past to the aid of the future. There is no *a priori* reason why a dozen huge joint stock companies might not, in Utopia, do the greater part of the world's economic work—might not do it better, as organisms within a wider organism, than if merged into the latter. A few safeguards against the irresponsible power of wealth, a few guarantees that every human being may live a decent life, and, if possessed of talent or genius, may attain distinction—this, possibly, will be the humble, yet valuable, residuum a century or so ahead of the socialistic schemes of the present day. Humanity will have moved on, and will be dreaming of new realms to conquer.†

Some such attitude towards socialism—as, indeed, towards any system, ancient or modern—seems to me demanded of the future teacher. It is his duty strenuously to urge its good

* In *Tales of Space and Time*.

† Or, meanwhile, something at present beyond our calculations may occur; Europe may be conquered by Chinese imperialists whom we have taught to hate us; new aerial modes of communication may revolutionise economics and life; or some new discovery in chemistry or physiology may, after the fashion of Mr. Wells's comet, radically change men's outlook. I cannot but think that psychology, guided by ethics and in alliance with education, will work some veritable miracles.

points on the notice of his pupils—to urge them from conviction, as well as from policy; but at the same time to emphasise and thus help to correct those aspects in which it is weak. No doubt his own prejudices and preferences will influence his presentations of the case. But here comes in the work of the syllabus and the text-book, issued not by this or that publisher whose chief interest is its sale, but compiled by a responsible committee of men at Whitehall or elsewhere, and embodying some such deliberate statements of rival policies as those inserted in this chapter. The aim is an instructed electorate, and with the existence of such an electorate there will emerge, I believe, a large mass of moderate opinion, a large middle party, not necessarily organically separate from other parties, but influencing the policy of all of them in a direction that is both cautious and progressive. It is a significant fact, of which every evening student should be informed, that the best legislative work is often done without any party cleavage whatever; for example, both parties have passed excellent factory acts, and the Labour Exchanges recently established by the Liberal government are a development of the Labour Bureaux established by a Conservative government.

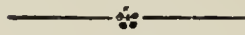
If the above proposal to employ evening schools as instruments for disseminating political truth is not entirely visionary, it may even be extended to the realm of religion. At any rate, as already suggested in Chapter VI, some place may have to be found in day or evening schools for the teaching of a few facts about the religions of the world.

Thus, for reasons which are now quite obvious to the reader it would appear that the whole progress of adolescent education depends upon the success of a task in which even the humblest teacher can take part. We want a syllabus of all topics and sub-topics which possess any imaginable interest and importance for the adolescent and the adult; we want a supply of authoritative arguments *pro* and *con* this and that

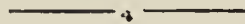
question ; and a vast list of books, ancient and modern, which have any bearing on these topics. Is there, in *Tales of Mean Streets*, a story exposing the lunatic passion for "funerals" among the poor? Is there in *The War in the Air* an eloquent passage exposing another lunatic passion? Is there a novel called *Rienzi* or a modern drama called *Strife* exposing the greed of the rich and the inconstancy and treachery of the populace? If so, these books, with some indication of their significance, should find mention in this huge catalogue of ideas and of intellectual apparatus. Until that catalogue exists, educational work must continue to be scrappy, variable, and disappointing. To that question, however, I must return in the closing chapter.



CHAPTER XLI.



The Evening School—Organisation and Discipline.



✓ UNTIL a system of compulsory evening schools is established or, what is probably more feasible and just, a system of schools for half-time adolescents, the question of attendance will remain a serious one.

Much of the irregular attendance is excusable; students have frequently to work overtime, or are too tired out after their day's work to keep in constant touch with the school, however good their intentions. Much of the irregularity is, however, due to inferior teaching, which itself may be due either to tiredness on the part of the teacher, or to the fact that the evening school does not always enlist in its service the most capable teachers. Much is also due to bad organisation and classification.

In view of the effect of inferior teaching on attendance, too much stress cannot be laid upon the importance of making the first two or three lessons of each winter session exceptionally attractive. Sometimes administrative defects interfere with the teacher's work; for example, he may not receive the necessary reading or other books until several weeks after the session has opened, with the result that students

**Importance
of the
First Lesson.**

feel themselves "fooled," and therefore, being adolescents, whose respect for authority is not usually considerable, stay away. But even here the teacher, whose business it is to anticipate and allow for breakdowns in administration, is greatly responsible. If he is serious with his evening work he will have provided himself with enough material for several stimulating lessons, even if not a single piece of the recognised apparatus, beyond such things as paper, has arrived. The "material" may, of course, be of that kind that is carried in the head; it may consist of a knowledge of the history of the art of "repoussé," or of the biography of some eminent person, or of a series of favourite Shakespearean passages; or it may be "material" in the stricter sense, maps on brown paper that he has made for himself, charts of the centuries for the teaching of history, and the like. The teacher, in fact, should be prepared for the worst; and instead of querulously complaining that the Local Education Authority is dilatory, and insulting his students by giving them haphazard passages out of a "geography reader" to "transcribe," should remember that the fact of being thrown on his own resources gives him the lucky chance of showing what his resources are. When the much vaunted "freedom" is given to the teacher he should rejoice rather than complain. Such opportunities will enable the teacher to capture those among the students who are really in earnest; too frequently, however, they only drive these students away by convincing them, perhaps mistakenly, that the teacher is a muddler.

Observers are coming to the conclusion that a firmer policy on the question of attendance needs to be adopted by responsible teachers. The effect on the apparent prosperity of the school will at first be serious, but if the policy is adhered to throughout all the schools of the district, students will soon adapt themselves to it. For example, if a student were absent twice in succession and could assign no definite reason, he might very well be refused admittance. But the

most immediately preventable cause of poor attendance is bad organisation and classification.

In the first place, practical experience suggests that junior and senior students should usually be taught in different classes. At any rate youths who have just left school may well be collected in a class and be made to go through a fairly consecutive and elaborate "course" of work, though probably it is also desirable that they should, once a week at least, mix with older students, perhaps during lantern lessons or during lectures or discussions on civics. The abler senior students may, however, be allowed much option as to their work, their judgment being more mature, and their needs being more defined, than is the case with juniors. Moreover, the able youth of eighteen is grievously insulted if expected to work with a youth of fourteen whom he still regards as a boy.

**Separation of
Seniors and
Juniors.**

Another fact pointing in the direction of separation, and also explaining some of the low attendance at evening schools, is the fear on the part of some pupils, especially elderly ones, that they will betray their lack of education. Such students might very well be encouraged to use the "students' room" and to ask for private help of the teacher in charge, without their being exposed to unfavourable comparisons in ordinary classes. On the whole, then, there are strong reasons for not allowing seniors and juniors to mix in class work too indiscriminately.

The question whether evening classes in ordinary subjects should be confined to one sex is more difficult to answer.

For several reasons separation seems advisable between fourteen and sixteen. There is comparatively little ostentatious interest in the opposite sex between those years; it is the "awkward age," when shame-facedness, often concealing itself clumsily under an impudent self-assertiveness, is the rule rather than the exception with boys; it is the time for which Dr. Stanley Hall,

**Co-education in
Evening Schools.**

with girls particularly in his mind, definitely prescribes a policy of calmness and comparative seclusion. (If at this age the two sexes are brought together in the same class for the first time, the boys, though possibly stimulated by the new experience, are likely to “show off” before the girls rather than to do serious work, and the girls are likely to miss the calm atmosphere which they need.) In fact, sexual magnetism at this age will prove of too chaotic a character to be of any educational service; and sometimes two satisfactory schools, one for males and one for females, have been found, when combined as a single mixed school, to be less satisfactory, both in numbers and seriousness of work, than either of the original two. At a later stage, different conditions will hold good; possibly, too, under a completely co-educational system, even “the awkward age” might be co-educational without disadvantage, though Dr. Stanley Hall doubts this. Weekly lectures may well be delivered to mixed audiences.

It is an interesting fact, to which co-educationists have not yet directed their attention, that the new and promising Sunday Afternoon P.S.A. movement flourishes most when the sexes are treated separately; “Brotherhoods” and “Sisterhoods” are more successful than “Mixed Meetings.”

No classification can be efficient unless the responsible teacher knows the attainments of his students in advance.

**Entrance
Examination.**

There is thus a strong argument in favour of an admission examination of an elementary kind. But if this is too heroic a course in any school, its advantages may be partly obtained by elaborating the “admission form” ritual. The responsible teacher may not only direct the would-be student to fill up this form unaided, but may have a series of questions, as to calling, prospects, etc.; if the youth in filling these up shows gross weakness in spelling and composition, his ineligibility for the “shorthand” class will be obvious. It is surprising how little use has been made of the admission form.

A leaving examination, carrying a certificate, is also, perhaps, desirable. But this question will probably have to merge in the large one of half-time education. Once the State has acquired a control over the adolescent by limiting his hours of work it will be able to impose terms which at present are out of the question.

There is reason to believe that absence of systematic courses accounts for a vast amount of irregular attendance and failure. Reference has already been made (*pp.* 491-496), to this question, but repetition is allowable.

What is the present state of affairs? A student comes to the responsible teacher and professes his desire to attend the evening school. Asked what subject he wishes to take he says "shorthand." The responsible teacher may try to persuade him to take additional and kindred subjects, but as the names of these are not usually very attractive, he insists on shorthand only, or if, in a fit of complaisancy, he agrees to a companion subject, he does so with the intention of only putting in a perfunctory attendance at it. After coming to the shorthand class for several nights he finds the full two hours' lesson too tedious to be borne, and may deliberately cultivate lateness as a remedy.* His laudable intention to attend two, or even three, evenings also lapses; he may drop the subject altogether, out of sheer *ennui*; or he may be present in a casual way on any evening when the humour seizes him.

This system is wholly pernicious. In the first place, two hours a night at a non-stimulating subject like shorthand are too long for anyone except the very earnest student; and it is desirable that shorthand teachers should rapidly set themselves to the development of a supplementary and kindred subject which would fill up, say, twenty or thirty minutes of the time.†

* This point has not, I think, been considered adequately.

† See above, *pp.* 490-493.

The second evil of the present system is that, so long as students are allowed to attend for one, for two, or for three nights a week at such a subject as shorthand, their rates of progress are unusually variable; thus class teaching ceases to be possible and the teacher contents himself with what has been disparagingly called "muddling round" among the individual students.

Far better, therefore, would be a varied and systematic course, carrying a certificate on its completion.

It is coming to be recognised that though "home work" cannot be always expected from students with limited home accom-

Home Work.modation and limited time, a certain amount of independent work may be legitimately expected from them if they are provided with a room for the purpose. Such a room (with a dictionary, an encyclopædia, and an atlas, as the very minimum equipment), should be attached to every evening school. Whether an advisory teacher (or librarian) should be placed in charge of it, or whether the students would do better work if the responsible teacher merely came in occasionally to solve knotty problems and give guidance as to books, is an unsettled question.

Perhaps the best kind of "home work" for most evening scholars is reading, and every evening school should, as far as possible, link its work to that of the local free library. Definite guidance in the choice of books, or, at least, a system of organised suggestion, should be regarded as indispensable for every institution which deals with adolescents;* and its bearing should not only be on the literary, but also on the manual and practical, subjects. The students' room above mentioned might be available for the reading of the library books, for rooms at the public free libraries are often crowded. A few magazines of a tolerably high quality might also be provided, but not so many as to deprive the students' room of its primary functions.

* See pp. 403-405.

If "home work" is at all possible, an attempt should be made to provide printed notes of lessons, so that students who are absent on any occasion may not fall hopelessly behind. This last is one of the alleged causes of the irregular attendance at our evening schools.

One of the most important questions in connection with the evening school—at any rate, pending the introduction of legal compulsion—is the relation between it and the day school.

Here the head teacher of the latter has an important function. His exhortations to his pupils to attend an evening

**Relation of
Day and Evening
Schools.**

school the moment they leave him for good should not be confined to the last few weeks or months of his pupils' careers. In every class the assumption should be expressly made that the evening school is the natural sequel to the day school. At present, a very different policy is too often pursued. "The day school scholar passes through the various standards with the vision of his ultimate freedom from scholastic tasks at the age of fourteen, and it is only at the eleventh hour . . . that the evening school and its claims to attention are brought definitely to his notice. Then his old ideal of independence . . . generally determines his course of action."* Amid the somewhat fluctuating and uncertain tests of day school efficiency at present applied, this one might be used more than it is. If a certain day school is found to contribute hardly any pupils of leaving age to the evening school, there is something wrong either with the one institution or with the other. Mention should here be made of "old scholars' clubs" connected with the day school; such clubs might well serve as a link between the two types of institution, if this aim were kept in view; and the same is true of the school journal.

The present book is more concerned with the teacher's than with the administrator's business; if the opposite were

* Report of L.C.C. Conference on Evening Schools. Chairman, Mr. S. E. Bray.

the case, various devices for linking the day and evening school together might be considered, *e.g.*, the admission of pupils still attending day schools into evening schools (particularly for lantern lectures and the like), provided their birthday occurs during the ensuing session; the devising of a "school-leaving certificate," with spaces for evening school sessional records to be entered; the providing of monthly lists of children who are leaving the day school, etc.

Disciplinary troubles are not infrequent in evening schools. Corporal punishment is impossible; and as self-respect and self-government have not been cultivated in

Discipline, those day schools where the word "discipline" is interpreted in the narrower sense, and as, moreover, adolescence is pre-eminently a time of revolt against authority, the situation may be quite serious for the responsible teacher. Complaints of wanton injury to desks, to plants, and to aquaria are sometimes made by the day school head teachers against evening students. If we exclude from consideration such drastic steps as expulsion and prosecution—both necessary at times—the responsible teacher of the evening school must rely mainly upon the appeal to pride, self-respect, and *esprit de corps*. He may find it advisable to call the more reliable students together and ask them to exert their influence with the others. Lessons or lectures on civics will undoubtedly create, sooner or later, a "conscience" with regard to public property.

The social side of an evening school is recognised as of vast importance. Perhaps the most valuable auxiliary to social

work is the one least often provided, namely, a
A
"Home Room." quiet comfortable room in which students can read and talk. This room might be distinct from the "students' room," where comparative silence should prevail. Numerous and elaborate stimuli should not be provided, though a few indoor games may be allowed. Quiet, comfort, and elbow-room are the most pressing needs of large

numbers of our population. One or more adult members of the opposite sex may be occasionally though not permanently present in the room, for example, the responsible teacher's wife (with perhaps one or two of his children). An occasional reading of fifteen or twenty minutes' duration might be given by this visitor, either before the regular classes begin, or after them, or on other occasions. The main thing, however, is friendly contact (not too frequent, however,) between the staff and the students, and the cultivation by the former, even at the expense of a little diplomacy, of an attitude of personal interest in the latter.

An attempt to make a home of a school, should not, however, be pushed to such extremes as to injure genuine home-life elsewhere. The plan is valuable for those youths who would otherwise be in the streets or the music hall, and who need the calming and refining influence of a quiet room and of society. But the responsible teacher might very well point out, either in a formal address or in casual chat, that many evening students could do something to help their own homes, not merely financially, but socially and culturally, more particularly by introducing their parents, brothers, and sisters to books which have been found interesting, and by informing them as to available concerts, dramatic performances, etc., of a solid kind.

If, in connection both with civics and more particularly with biography, opportunities are provided for monthly lectures of an "open" kind, parents and day school scholars may well be admitted. The tone and method of these lectures should be almost wholly different from the usual day school lesson, and if well prepared and delivered they would be an excellent means of habituating day school scholars to the idea of the evening school.

Other forms of social work are weekly, monthly, or quarterly dances, prize distributions, entertainments, outings (if possible organised by the students themselves, with the responsible

teacher acting merely as occasional adviser), exhibitions of work, and lastly the visitation of absent members by other students, organised as a committee for the purpose.

The words "boy," "lad," etc., should be carefully avoided by all evening school teachers, and the associations of the day school should be thrown to the winds. The important fact about the adolescent is that he is *not* a boy; nor, of course, is he an adult, but of two errors it is better to treat him as an adult than as a boy.

And here I would refer to certain words of my father, uttered years ago in connection with the Sunday School. I regret that there is no space in this book for me to deal with the latter institution; the judicious reader may gather, however, a considerable number of pertinent hints in Chapter VI. and elsewhere, and may also be able to form an opinion upon the too common practice of teaching children special hymns and tunes for anniversary occasions instead of using familiar ones. But our present concern is with the treatment of adolescents, and I feel a considerable interest in the fact that many years before Dr. Stanley Hall published his book or Mr. Hamilton Archibald commenced his crusade, my father laid his finger upon a fundamental error in our methods.

"We have not retained our senior scholars because we have not catered for them. We have made our plans for little children, and too much for little children only. We have thus missed the mark and then wondered at our failure. In our Sunday School literature and phraseology we have everlastingly harped about the children, the children. We have talked, and preached, and sung too much about the babes, and the lambs, and the little ones; too many addresses about 'little Samuel,' and too few about the young man Timothy. 'The children will sing, the children will be addressed, and the children will receive their bun, God bless the dear children.' As a natural result, we have been pretty much left to the children. We have forgotten that

they outgrow their former suits. We have wounded our youth at their most sensitive point, at the very age when many of them think themselves the most important part of the universe. Just at the time when they imagine vain things we offend their dignity instead of recognising their rising manhood and trying to guide their growing instincts and intelligence into channels of usefulness. We surely want a little more sanctified commonsense in these matters, and until we have it we deserve failure." Exactly the same thing applies to evening schools.



CHAPTER XLII.

The Educational Situation:—Scientific and Psychological Aspects.

I HAVE now brought almost to a close the definite discussion of day and evening school problems which constituted the design of this book. I have attempted to show how, by means of stimulating instruction, itself fortified by judicious training in good habits, the school may equip the child and the adolescent with a series of noble interests or passions which will aid him not only in obtaining a livelihood, but in filling up worthily his leisure hours. I have also dealt with the darker theme of school discipline—school discipline being a series of artificial rules, rendered necessary by the immaturity of children, by the presence of cumbrously large numbers in a school, and by other causes which hamper any ideal educational treatment. I have also attempted to sound a note of warning against a whole series of educational delusions which have grouped themselves under the banner of “formal training.”

The reader who has taken up this book for purely practical purposes is advised to lay it down at the present point. In the pages that follow he will learn little or nothing that bears immediately on his class work. If, however, he has scientific curiosity, if he wishes to know something of the great questions which will have to be fought out in the educational arena, if he craves a hint or two of independent work that he may be able to undertake, then possibly the following chapters may deserve his perusal.

(1) EUGENICS.

One of the burning questions that every educationist will soon have seriously to face is whether education, as a vital and formative process, is really possible at all.

**Cold Comfort
from the
Eugenists.**

Does not heredity determine almost everything in human character? Two groups of scientists—the biometricians, led by Sir Francis Galton and Professor Karl Pearson, and the Mendelians, led by Professor Bateson and Mr. Punnett—answer this question in the affirmative. They are particularly distressed by the fact that “the upper middle class, the backbone of the nation,” is not reproducing itself so fast as the “lower classes.” Whereas a middle class household frequently contains only one or two children, a slum household frequently has six or eight. Moreover, as the denizen of the slum marries quite early (at eighteen or twenty) while the professional or business man marries late (at thirty or after), there are actually more generations of slum denizens born in a century than of middle class citizens. The situation thus appears horribly depressing; the most “unfit” people are rapidly increasing at the expense of the “fit.” Such is the gloomy picture drawn by the eugenists.

Educationists may mildly suggest that the “unfit” would become good citizens if they were properly fed and educated, and if their environment were changed.

But the eugenists, unfortunately, have little confidence in education. Most of them have expressed this in the plainest terms, but two great misunderstandings seem to run through their arguments.

First of all, the eugenists (who have mostly been educated on “public school” lines), regard education

**The Eugenists
Ignore
Interest.**

from the stand-point of “formal training.” The power of “interest” is hardly ever recognised by them. Professor Karl Pearson, for example, in his Boyle Lecture on Eugenics,* speaks repeatedly

* Pub. Froude, 1907.

of "mental discipline" and "mental training," ominously deprecates "superficial knowledge," and advocates the thorough examination of "one small field of knowledge."

The creed of the "formal trainer," is, indeed, confessed. After the thorough performance of one small group of tasks the student obtains "a training which will stand him in good stead whatever he may afterwards turn his hand to." "I can conceive a great university for the training of Mind, in which the whole teaching force should be devoted to the manufacture of problems, calculated to exercise and develop the youthful mind, without any regard to their bearing on real knowledge."

I think that none of the eugenists have been brought face to face with the interest doctrine or have realised the flaws in the doctrine of "formal training." They start with the idea that certain ready-made "faculties" need "training or disciplining," not that man's plastic instincts need stimulus and guidance. The proven barrenness of "formal training" makes them in consequence, think that education itself must always be barren.

Another eugenist, indeed, has frankly enunciated the faculty doctrine, or, at any rate, the "drawing out" doctrine, which means much the same. Education appears to Dr. Saleeby not as a process of packing facts or knowledge into a mental trunk, but as a process of "unpacking a trunk." Everything essential is there from the first, the teacher can only draw the faculties out and give them airing and exercise. Now I venture to say that though the more pathological cases of heredity often tempt one to use similar language to this, the normal cases do not. Let the reader look down the list of instincts on *pp.* 17, 18 and thoroughly realise their plastic and dirigible nature (even the parental instinct is multifariously dirigible), and he will feel very sceptical over the "trunk" metaphor.

This, then, is the first mistake that the eugenists make; they interpret education as merely a process of "drawing

out"; they are not in touch with the interest doctrine, and thus do not realise how a stimulating method of education may work directly if not creatively in the soul; nor do they adequately realise, I think, the significance of "social heredity"; for example they say nothing of how social heredity (not only with regard to moral but to artistic and other matters) accumulates from generation to generation, and what great possibilities lie in it when once its power is recognised and consciously directed. I shall have to revert to this question later.* Let me add that Mendelians like Mr. Bateson tell us quite plainly that "teaching, or hygiene, or exhortation" is each incapable of "picking out particles of evil from the zygote or of putting in particles of good"—as if a bad or a good conscience were a ready-made faculty, as if man's inborn equipment were something other than a series of plastic instincts.†

The other mistake which the eugenists make is to assume that, unless "acquired characters"‡ are transmitted to the offspring by heredity, the claims of education must necessarily be comparatively futile. Now, most biologists hold that "acquired characters," *e.g.*, knowledge of languages or mathematics, are not transmitted by heredity, even to a small extent. Consequently, say the eugenists, education cannot produce much permanent result on the human race.

For example, Mr. Bernard Shaw, who is in strange company among the eugenists and the critics of educational activity, says: "The certainty that acquirements are negligible as elements in practical heredity, has demolished the hopes of the educationists."§ He means by this (as he tells

* See pp. 590-593.

† Contrast this view with Professor Münsterberg's below, pp. 561, 562.

‡ I must warn the reader that the word "characters" thus used would better be "characteristics."

§ *Man and Superman*, p. xxiv.

us himself) that a child born of "governing parents" is no more likely to be constitutionally a good "governor" than a child born of "hooligan parents" is to be constitutionally a "hooligan." The parental acquirements are not handed down by heredity; consequently, the "bubble of heredity" (*in this sense*) "has been pricked."

Similarly, Mr. Platt Ball* tells us that "the substitute (for natural selection) on which moralists and legislators rely . . . is the cumulative inheritance of the beneficent effects of education, training, habits, institutions, and so forth—the inheritance, in short, of acquired characters, or of the effects of use and disuse. This substitute . . . is a broken reed."

And a still more recent writer on heredity sees the comparative ineffectiveness of education in the fact that "you may educate generation after generation, and yet the starting-point from which each individual has to begin his struggle upwards may remain the same."†

The eugenists conclude that the only hope for the race is so to arrange parentage that the human "stock" is improved.

I have attempted, in a little book called *Education and the Heredity Spectre*, to combat these views of the eugenists. I consider that, though there are very good arguments in favour of preventing a few grossly unsuitable persons from becoming parents, and thus transmitting disease or imbecility to their offspring, the art of eugenics must almost stop at that point. The main stress must be not on eugenics, but on education and on improvements in human environment. Man is pre-eminently the "educable animal"; his instincts are so plastic that they can be guided in all kinds of directions; to regard them as a fixed equipment is to misunderstand their nature. I believe, in short, that though the gospel of eugenics needs to be proclaimed, to lay great emphasis on it is a blunder.

* *Effects of Use and Disuse.*

† *Lock, Variation, Heredity, and Evolution.*

One aspect of the question needs particularly to be noticed. The two leading writers on biometry persistently imply, though with occasional qualifications, that there is some connection between good heredity and good social station. Years ago, Mr. Galton thought he had proved something of this kind in his *Hereditary Genius*. Thus the whole tendency of the eugenic creed is to feed the traditional snobbishness of the English nation.

I do not think that either he or any other eugenicist has refuted Mr. Constable's able little book called *Poverty and Hereditary Genius*,* in which the "swamping effect" of poverty is clearly shown. At any rate, any one who knows the way in which appointments to the higher posts in Church and State are made, and the practical impossibility for a poor boy, however great his ability, to rise to obtain one of those posts; nay, whoever knows the clannish spirit that prevails even in those educational circles where glaring partisanship is not customary,† will feel that there is something cruel, mean, and unworthy—as well as misleading—in the eugenic arguments.

**Eugenics and
Snobbishness.**

Everyone who knows London boys knows that, at the age of thirteen, they often possess rich stores of ability and sometimes of genius. Whoever watches them sink under the pressure of casual or underpaid employment until at twenty-five they are either wastrels or embittered socialists, will feel that there is more truth in Gray's *Elegy* than in all the books on eugenics that have hitherto appeared.

"Knowledge to their eyes her ample page
Rich with the spoils of time did ne'er unroll:
Chill penury repressed their noble rage,
And froze the genial current of the soul."

* Published, Fiffeld (1905).

† "I don't know why it is," said a well known professor "that men who have been elementary teachers always want to proclaim the fact." Poor, trustful, deluded people!

We hear much about the teacher's duty of developing the "personality," or the "individuality," of his pupils. In England, of all countries, such talk is clap-trap. "Personality" and "individuality" are exactly the qualities that are dangerous and annoying to a nation that loves to deceive itself with phrases. With regard to the great facts of existence,

"The few, who thereof something really learned,
Unwisely frank, with hearts that spurned concealing,
And to the mob laid bare each thought and feeling,
Have ever more been crucified and burned." *

Eugenics may ultimately become "practicable" (in some sense of the word); at present it is little more than snobbery in a new dress.

I turn now to a pleasanter subject, and one that is likely to be far more fruitful of educational good. The contention of the Herbartians is that, though there is power in heredity, there is far more power in—ideas.

(2) HERBARTIAN PSYCHOLOGY.

This book is not a treatise on psychology, but it is, I hope, psychological; and its constant stress on the power of ideas needs to be defended. This question is in a very interesting and, for an Herbartian, a very gratifying state.

I have never, for my own part, laid much stress upon the details of the Herbartian psychology. The only element in Herbartianism which has interested me has been the broad educational doctrine that the will is influenced by interest, that interest is rooted in apperception, and that apperception depends on the provision of a multitude of helpful ideas through the medium of instruction. Upon the more technical details of the Herbartian psychology—upon the "threshold of consciousness," upon ideas "below" the threshold and "above" the threshold, upon their "vaulting" and "tapering," and so forth—I have hardly ever written a paragraph. All that

needed to be said was said in Chapter III. of *Herbartian Psychology* some years ago, and the most casual reader must have learnt from that chapter that "the Herbartians" were not sworn adherents to the details of the Herbartian psychology, but only used such fragments of its terminology as were really suggestive for the practical teacher.

Despite this fact, however, "the Herbartians" have been regarded in certain academic circles as old-fashioned fanatics, ignorant of modern physiology and psychology.

**Charges
Against the
Herbartians.**

They possess "more zeal than philosophical knowledge" (in the opinion of one Professor of Education); they possess "more enthusiasm than critical power" (in the opinion of a well known Reader in Education).* "The Herbartians," in fact, though endowed with some crude form of "zeal" or "enthusiasm," would appear to be a very inferior lot of psychologists. For the genuinely scientific article the teacher would have to go to Codlin, not Short.

**Increasing
Influence of
Herbart.**

British Herbartian. He has picked and chosen, and, in conformity with our characteristic national attitude, has always preserved an attitude of distrust, of compromise, and of practicality. But the time has now come when the truth should be spoken; and the truth is, that wherever solid educational thinking is being done, the Herbartian categories—sometimes even in their most literal and orthodox form—are now almost invariably employed. In some cases the employment is quite unconscious. In other cases Herbartian ideas have undoubtedly been operating on the worker's mind, though he imagines himself a mere student, or perhaps an opponent, of them. In yet other cases their nature is frankly admitted.

* For replies to these two gentlemen the reader who may chance to be interested in the lighter side of educational controversy is referred to *The Critics of Herbartianism* and to *Education and the Heredity Spectre*.

My purpose in the present section is to indicate in what curious ways these ideas are gaining ground, and how they are at the same time receiving confirmation from the side of pathology and physiology.

The most eloquent and able book on education that has appeared during the last few years is "Kappa's" work, *Let Youth But Know*. It is a plea for rich and stimulating instruction, designed to awaken interest in Nature and in Humanity (the two-fold classification of interests, which we owe to Herbart). We find a protest against a barren and formal curriculum; we find a passionate protest against allowing youth to dwell, in apperceptive blindness, in a state of "obtuseness to the glories, privileges, and potentialities of life . . . and to the splendours of the environment"; and we find a consciousness of the cause of this obtuseness—the depreciation of the function of rich "knowledge" (*Let youth but know*). We find these things in "Kappa's" book expressed in language of wonderful power, but we find them, too, in the works of all the Herbartians, who have, moreover, not only thought these things, but have created for them a terminology which will, perhaps, drive every other terminology from the field. "Kappa's" book is merely a plea for apperceptive interest, and it contains not one thought that the Herbartians have not previously expressed. But it expresses them in a way that in itself renders *Let Youth But Know* an educational classic.

Another book that is highly significant of the direction of the current is Mr. Keatinge's *Suggestion in Education*. I have already shown, briefly in *The Primary Curriculum* and more fully in the appendix to *Education and the Heredity Spectre*, that Mr. Keatinge uses more Herbartian expressions and ideas than any man living. There is, of course, the usual *caveat* against the brainlessness of the Herbartians. "They

"Let Youth
But Know."

"Suggestion in
Education."

leave out of account all the stubborn elements of inherited instinct" and "fail to convince us that feeling and will are not forms of the mind as ultimate as intellect." But, having uttered this warning, Mr. Keatinge indulges in an orgy of Herbartianism; about "ideas overflowing into action," about "inert ideas," about the "blocking" of ideas, about ideas being "shot up into consciousness," about the "massiveness of ideas," about "ideas that will produce interests," about the teacher being a "creator" inasmuch as he can "manipulate and reorganise the mental elements" (of the pupil). In fact, we have in Mr. Keatinge's book the most detailed and faithful exposition of the much despised Herbartian psychology that can be found in English. Much of the terminology ("fusion," "massiveness," "mechanism," "margin," "blocking," "contrariance") is even minutely Herbartian.

His originality consists in the use of the word "suggestion" (a valuable word, though meaning nothing more than vigorous apperception), and in his strange and cryptic treatment of two kinds of ideas—"suggestive" and "contrariant." It says little for the present condition of educational thought that hardly anyone has attempted to pluck out the heart of the mystery of these ideas.*

The really significant fact about Mr. Keatinge's treatment is his stress upon *ideas*. Just as much (or just as little) as "the Herbartians," he "leaves out of account all the stubborn elements of inherited instinct," and the reason is that though instinct is a basal fact of human nature, enters into all mental life, and often profoundly modifies the working of the idea mechanism, it is a factor that we simply have to take for granted. The teacher cannot manufacture instincts or destroy instincts; all he can do is to harness them to ideas as best he can. Once this "idea" standpoint is accepted by the teacher his work becomes genuinely significant.

* But see above, p. 483-5.

Mr. Keatinge's book is thus a marked advance on most educational books that have appeared during the past decade or two. It is defective in so far as his indebtedness to the Herbartians is not admitted, and in so far as, while attacking systematic moral instruction for boys, he necessarily provokes the question recently asked in *The Educational Times*: "If we admit that such instruction should not be systematic *for boys*, at what period of life, if any, is it to be made systematic? Or is it never to be made systematic at all, is it to be scrappy and disjointed *for ever*?"

Passing on, I would remark that the whole tendency of physiological psychology is to confirm the apperception doctrine as expounded in its Herbartian form.

**Brain
Research.**

Definite centres for the various senses have been discovered; definite brain tracts come to be established between this centre and that; an excitation of one centre is at once telegraphed to other centres habitually connected with it. It seems to me that the Herbartian phraseology—"apperception masses," etc.—is by no means a bad expression of these facts. Of course, whatever language we use ("tracts," "masses," etc.) is bound to be figurative, but my contention is that the Herbartian figures are quite as apt as any others at present in use. Indeed they are constantly used by persons who know nothing of Herbartianism or who profess to disagree with it.

Again, though the brain physiology of the present day has discovered "centres" for sensations and ideas of various kinds,

No "Faculties." it has found no "centres" corresponding to the "faculties" of the older psychology. Here

again the Herbartian position appears absolutely justified; Herbart was one of the first and was certainly the most emphatic of those philosophers who saw that words like "observation" and "will" were mere formulæ of incantation and corresponded to nothing objective and distinct. And now, in these later days, one searches vainly in the diagrams of the

physiologists for the seat of the "faculties"; one finds only the seat of the ideas.

Again, many of the facts of morbid psychology can be well expressed in the Herbartian language. Take Déjerine's case of a merchant who had lost the ability to read words, and yet was quite able to recognise letters when used as price marks. Here the one "apperception mass" (the literary) was out of order and would not rise when summoned; the other (the commercial) was as efficient as ever.

We are told by critics of Herbartianism that, as there are three sides to mental life,

- (1) sensations, images, or ideas,
- (2) feeling, affection, or pleasantness-unpleasantness,
- (3) the will,

the Herbartians have no right to speak as if ideas could exist in a vacuum, or to regard them as alone fundamental, and to derive feeling and will from them. Possibly so; when we speak of "ideas," we may be artificially isolating one factor from others. But there is a very good justification for the Herbartian attitude.

In the first place, to regard ideas as fundamental is convenient for educational purposes, as we have just seen.

In the second place, Herbart's statement that "action springs out of the circle of thought" is marvellously akin to the modern doctrine of the sensori-motor circuit. A stimulus produces a response; when a response is not apparent, the cause lies in some check imposed by other stimuli or by ideas. In all the ramifications of this great doctrine I see little that does not adjust itself easily and obviously to the Herbartian terminology. Doubtless, in the background of the soul there lie the "instincts," and these accelerate or retard the working of the sensori-motor, or ideo-motor, processes. But the broad fact for the teacher is that sensations or ideas possess what may fairly be called an "energy" of their own (or, as the idealistic philosophers

say, a "tendency to self-realisation"), and that the "will" may therefore be said to be "rooted in the circle of thought." If there is no thought, there is no "will," though there may be some blind impulse unworthy of the name of "will."

But, thirdly, the whole Herbartian position—the subordination of feeling and will to presentations* or ideas—is maintained in its essentials by many of the best psychologists of the present day. The Will is almost gone; attention has taken its place, and attention itself is being interpreted more and more in presentational terms. The independence of Feeling is contested by advocates of the James-Lange theory of emotions, by Bourdon (who resolves pleasure into a sensation of diffused tickling), by Von Frey (who resolves pain), and by Stumpf (who makes feeling a sensation of peripheral or central origin †). "Sensational theories of Feeling," says one of the most authoritative voices in contemporary psychology, "we shall always have with us." ‡

Thus it is perfectly absurd for critics to insinuate that the Herbartian view which, while not ignoring the obscurer sides of mental life (instinct, feeling, etc.) concentrates attention on the presentational side, is antiquated. The more recent the work the greater, often, is the stress on this side of mental life. Herbartianism, not only as an educational gospel but also as a psychology, is in excellent working condition.

There are, for example, pathological facts which go to show that emotion stands in a very intimate relation with the circle of thought. A good visualiser felt the most tender sentiment towards his mother. He lost his visual ideas, he could not picture his mother at all, and with the loss of visual ideas went the loss of his sentiment of affection. If it be said that there are also grave pathological facts which indicate that strong emotions and impulses may exist without antecedent ideas,

* Presentation=Idea=*Vorstellung*.

† See Titchener's *Lectures on the Psychology of Feeling and Attention*.

‡ *Op cit.* p. 288.

the reply is that the teacher's concern is with normal mental life and not with pathology, except when pathology can help him.

A sentiment is "an organised system of emotional tendencies centred about some object"; love, already referred to in the preceding paragraph, is such a **Psychology of the Sentiments.** "sentiment." In Mr. McDougall's discussion of the sentiments (largely based on Mr. Shand's) we read that "whenever the idea of A rises to consciousness its excitement tends to spread at once . . . "; "the idea, taken in the usual sense of the word as something that is stored in the mind, may be said to be the essential nucleus of the sentiment."* When, consequently, the idea is absent (as in the case of the visualiser mentioned above) the sentiment collapses. This exposition, I venture to say, is essentially akin to the Herbartian notions of "apperception masses" and character-forming.

Again, the whole doctrine of the "sub-conscious mind," of ideas lurking "below the threshold" or "beyond the margin" of consciousness, is essentially and indeed **The Threshold of Consciousness.** verbally an Herbartian doctrine. So is the doctrine, held by most psychologists, that no idea need ever be actually "lost," though it may be driven out by rival ideas, or diminish indefinitely in activity. Even the recent work of Marbe, Watt, Ach, Messer, and Bühler, which has served to show the importance of "Bewusstseinslagen" (conscious attitudes), such as doubt, hesitation, feeling-sure, and the like, has not, in the opinion of such a psychologist as Titchener, undermined in the least the force of presentationalism; thoughts and conscious attitudes may be either "condensed presentations," or presentations "below the threshold." Both of these expressions are Herbartian to the limits of orthodoxy.†

* *Social Psychology*, p. 126.

† See Titchener's *Lectures on the Experimental Psychology of the Thought Processes*.

Let me quote, too, from one of the recent writers on psychology and crime.* Crime, surely, is a thing for which no merely weak-kneed Herbartianism, no anæmic gospel of culture, can provide a remedy! Here, if anywhere, "the stubborn element of inherited instinct" will baffle all our intellectualistic interpretations! But no! Professor Münsterberg uses the language of the Herbartian psychology. "How does the average man succeed in living an honest life? Impressions and thoughts carry to his mind numberless ideas which awaken feelings of pleasure and displeasure. The pleasurable idea stirs up the desire and the impulse to realise it in action, and the disagreeable idea awakens the impulse to get rid of the displeasing source. There is no further will act necessary; the idea of the end itself presses the brain button and makes us act. We approach the attractive and escape the painful by the mere power of the ideas; the whole development of life . . . is possible only through this mechanism . . . But the tempting idea of the end to be reached awakes before the action sets in some counter idea, perhaps the thought of dangerous results. The one tends to inhibit the other; the more vivid idea overpowers the weaker one. . . . Such counter idea, which associates itself with the idea of the end, may be of social character; the expectation of punishment or of contempt may work as such a check, and yet the mechanism of the process is just the same. It is again a balancing of opposing forces; . . . the struggle of ideas controls the resulting action. There is no good or bad, wise or foolish actor behind those ideas to pick out the favoured one, but the ideas in their varieties of vividness and feeling—along with their attached impulses—are themselves the working of the personality, and their striving determines the result." The same holds good of the criminal. "Crime may result from most different reasons. Social counter ideas may not have been learned, or they may

* Münsterberg, *Psychology and Crime*, p. 236 ff.

not come quickly enough to consciousness, or they may be too faint, or, on the other hand, the original ideas, with their desires, may be too intense, or their emotions may be too vehement, or the mechanism of inhibition may not be working normally. . . . None of these defects works in the direction of crime alone. . . . It is not criminals that are 'born,' but men with poorly working minds. . . . We know the mechanism which keeps men straight."

The above phraseology is Herbartian, even to its minuter details. We have the intimate connection between the idea, the emotion, and the volition, the idea being, so to speak, the first member of the series which "presses the button," and the "will" being regarded, psychologically, as an effect, if indeed that. An idea has "power." An idea engages in a "struggle" with a "counter-idea," and if more vivid overcomes it. The whole process resembles a "mechanism." In the same writer's instructive chapter on the detection of crime we have an account of how ideas, slumbering beneath the threshold of consciousness, may be dragged up above it, or, while remaining below, may profoundly influence ideas above.

In Professor James's well known *Talks to Teachers* we have a series of significant statements which again confirm the confidence of the Herbartian that by regarding the mind as an idea-mechanism he is regarding it in a way that is educationally helpful. "I cannot too strongly urge you," he says to teachers, "to acquire a habit of thinking of your pupils in associative terms . . . thinking of them (however else you may think of them besides) as so many little systems of associating machinery. . . . You will be astonished at the intimacy of insight into their operations and at the practicality of the results which you will gain. . . . 'Types of character' are largely types of association." Association, of course, means much the same as apperception. Again: "I speak as if ideas by their mere presence or absence determined

behaviour, and as if between the ideas themselves on the one hand and the conduct on the other there was no room for any third intermediate principle of activity, like that called 'the will.'" Such a view, Professor James tells us, is not philosophically complete, but it is educationally helpful to a high degree. Ideas pass into action: "There is no sort of consciousness whatever, be it sensation, feeling, or idea, which does not . . . tend to discharge into some motor effect." Ideas "infect each other with their own emotional interest when they have become associated together." Attention depends on the existence in the mind of "a previous lot of ideas." An adult's interests are not innate but "intensely artificial: they have slowly been built up."

In fact the educational books that now appear are often full of Herbartianism from cover to cover. This is particularly true of American books, but English books are rapidly coming into line. The new edition of Professor Sully's *Teacher's Handbook of Psychology* (1909) might now be called a treatise on "interest."

But the most important testimony to the intellectual supremacy of Herbart is afforded by a still more recent book of Professor Münsterberg than the one just referred to—I mean his *Psychology and the Teacher*. Here we find a significant confession, that the fundamental trouble with advanced educational thinking is that ethics is ignored and psychology alone regarded. But to ignore ethics is to take away from education all feeling of *purpose*. Unless the educationist has a purpose in view—the making of good men and women (in some sense of the word "good")—all his knowledge of psychology fails to satisfy. Now this was exactly what Herbart said years and years ago. "Ethics gives the end: psychology gives the means."

But psychology, not ethics, is the concern of this chapter, and one important phase of modern psychology still demands attention.

(3) EXPERIMENTAL PSYCHOLOGY.*

I refer to the appearance on the scene of a number of careful and serious educationists who are devoting themselves to the experimental side of psychology. The movement is new to our country, though far from new to Germany and America; there will be many provings of the obvious, many repetitions of what has been proved already by other experimenters, many inflated inferences from scanty premises, many disputed interpretations; but out of a mass of work of very variable merit will gradually emerge some results which will contribute a basis to the pedagogy of the future. How great is the need for such results must be clear to anyone who has struggled through the chapters on formal training in this volume, or to anyone who hears a debate among teachers, or among men deputed to manage educational affairs. Vague phrases about the "training" value of classics or of arithmetic, or about the value of "experience in elementary schools," are constantly forthcoming when some subject is proposed for inclusion in the curriculum, or when this or that person is to be appointed or promoted, but few attempts are ever made to apply the results of psychology to such affairs, partly for the very good reason that reliable results are hardly yet available, and partly because, if they were available, there are not many people in this country who have sufficient respect for science to prefer such results to the empirical judgments of "commonsense."

And yet the need for a few demonstrated truths, for a solid, however narrow, foundation of rock amid the shifting sands of educational chaos, is becoming ever more obvious. Teachers, officials, and managers, all of us, in fact, are at present the catspaws of blind forces of prejudice, guess work, tradition, and ignorance. One subject is approved because it "trains the mind" in this or

* For a good deal of this section I am indebted to Mr. W. H. Winch's works and lectures. The correlation formula is Professor Karl Pearson's there is another which we owe to Dr. Spearman.

that doctrine; but a few years pass, and it is displaced by another subject, not because the "training" efficacy of the former has been scientifically refuted, but because a new gust of opinion has stirred the scene. And yet there would be no great difficulty in the way of putting that efficacy to the test. The "correlation formula"

$$r = \frac{\Sigma(d_1 \times d_2)}{n \times \sigma_1 \times \sigma_2},$$

settles the question.

A few words must be said in explanation of this formula, which should be known to all teachers. Its magic powers will be put to the test repeatedly in the years to come.

How far does ability in one subject or pursuit correspond to ability in another subject or pursuit? Generally speaking

**The Correlation
Formula.**

a child who is clever in one subject is clever in another, but the amount of correspondence varies with the subjects chosen; and there are instances in which a child may be dull in one subject and clever in another. Some means of investigation are therefore necessary if we are to study the relations of the various subjects and pursuits, and particularly their influence upon each other. If it were found, for example, that there was "high correlation" between skill in Latin and skill in "managing other boys"* this would prove either that there was a common cause operating, such as high native intelligence, or that the one kind of skill had passed over and influenced the other. If a school were divided into two large groups of boys approximately equal in ability, and if one of the groups were then trained in Latin for several years and the other group on science; and if at the end of the time the correlation between Latin and "managing boys" was found to be higher than that between science and "managing boys," the claims of Latin would be established on a firm

* Some people claim that Latin makes good organisers, leaders, statesmen, etc.

foundation. Now this could be done without any great difficulty. Some "correlations" have been already found by investigators like Mr. W. H. Winch, but the most fruitful harvests have yet to be garnered.

The reader is doubtless asking for the interpretation of the formula above given.

Consider any pair of human characteristics, *e.g.*, height of body and length of arm. Do tall men tend to have long arms? The answer, of course, is Yes. In other words, the "correlation" between these characteristics is high; if it reaches unity (+1) it is the maximum correlation possible; in other words, the taller the man the longer his arms in every case.

Again, do tall men tend to have tall children? Again the answer is Yes.

To allege that the correlation reaches the value of unity (+1) means that every male parent has a tall child, and that the taller the parent the taller the child. But in point of fact the correlation is only about .5, which means that though the father's stature influences the stature of the child it is not the only influence—a result which agrees with common knowledge.

If the correlation reached the value zero (0) we should infer that no influence was exerted on the child's stature by the father's. If it reached a negative value ($-.3$ or $-.5$) it would indicate an adverse influence; while if it reached the value -1 there would be absolute contrariety between the two characteristics; in other words, every tall man would have a short child, and every short man a tall child.

Thus we see that $+1$ indicates complete positive correlation, and -1 complete negative correlation; zero indicates absence of all correlation; while intermediate fractions indicate varying degrees of positive or negative correlation.

Now let us apply this to educational instances.

The London County Council Examination for Junior Council Scholarships involves only two subjects; Arithmetic

and English Composition. How far does ability in one of these correspond to ability in the other? I need not give the results of actual investigations (which clearly indicate, however, that there is a high correlation), but I will give an imaginary example, for the purpose of illustration.

Suppose there are seven children, whom we will call A, B, C, D, E, F, and G. Their marks for Arithmetic are, respectively, 7, 6, 5, 4, 3, 2, and 1, and for Composition 14, 12, 10, 8, 6, 4, and 2. It needs no "formula" to prove that there is exact correlation between the two subjects. But our present business is to elucidate the formula. Let me give the data in tabular form:—

	ARITHMETIC.			COMPOSITION.		
	Marks.	Deviation.	(Deviation) ² .	Marks.	Deviation.	(Deviation) ² .
A	7	+3	9	14	+6	36
B	6	+2	4	12	+4	16
C	5	+1	1	10	+2	4
D	4	0	0	8	0	0
E	3	−1	1	6	−2	4
F	2	−2	4	4	−4	16
G	1	−3	9	2	−6	36
			<u>28</u>			<u>112</u>

The average of the first column is 4; take now the "deviation" from the average in each case, that is, the difference between the individual mark and the 4. The deviation of A's mark is $7-4=+3$; that of B's mark is $+2$, and so on. Thus we get the second column of figures.

The third column is obtained by squaring the numbers in the second.

This third column is then summed ($=28$) and the sum is divided by the number of cases taken, namely 7. This gives the number 4.

The square root of this is taken. This gives us 2, and provides us with σ_1 in the above formula.

σ_2 is obtained in exactly the same way from the figures given under "Composition." Its value, of course, is 4.

The next step is to multiply each "deviation" by its corresponding one.

$$\begin{array}{r}
 +3 \text{ by } +6 = 18 \\
 +2 \text{ by } +4 = 8 \\
 +1 \text{ by } +2 = 2 \\
 0 \text{ by } 0 = 0 \\
 -1 \text{ by } -2 = 2 \\
 -2 \text{ by } -4 = 8 \\
 -3 \text{ by } -6 = 18 \\
 \hline
 56 \\
 \hline
 \end{array}$$

These, when summed, give 56, which $= \Sigma(d_1 \times d_2)$.

The formula can now be applied:

$$r = \frac{\Sigma(d_1 \times d_2)}{n \times \sigma_1 \times \sigma_2} = \frac{56}{7 \times 2 \times 4} = 1.$$

In other words, the correlation between the two subjects is *complete* so far as the above seven cases is concerned.

Of course in actual practice there would be no such exact result. Nor should we use such a few cases. But a very satisfactory correlation number would be forthcoming if a sufficiently large number of cases were taken.

Now it is fairly obvious that this formula has the power to settle a great many educational disputes. I do not feel at liberty to give an account of the various experiments, good and bad, in which it has already been employed. But the importance of the formula is enormous. In a very few years we may know the exact amount of truth, small or great, that lies in the doctrine of formal training.

On the whole, the tendency of research is to show that human ability is of two kinds, specific and general; and that

these are "trained" or "cultivated" in very different ways. Does the ability to translate Latin, or to talk French, or to discover printers' errors, transfer itself to other departments of human effort, *e.g.*, to organising schools, to governing parliaments,

or to managing a husband, wife, or family? The answer is that the former group of abilities are specific and are therefore transferable only to a very slight extent, if at all. If you want to discover an able organiser of schools, an able parliamentarian, or an able wife-manager you must discover a man with general knowledge of human nature, and also with the specific knowledge that is needed for each of the three situations.

We have here, perhaps, an answer to the claim of elementary teachers that they should be eligible for administrative posts. Does such a position demand specific or generic knowledge? Does it demand, in the first place, a specific knowledge of the elementary school child, of the elementary school tradition, of the elementary school difficulties? If so, no amount of knowledge imbibed from other sources will suffice. Does it demand in the second place, broad knowledge of human nature and human capacity, and broad views of life in general? If so, no amount of experience gathered merely in the elementary teacher's class-room will suffice.

Merely generic knowledge of human nature will leave the administrator, for many years, a prey to the legitimate or illegitimate devices employed by teachers and children in the course of their work, and a prey to his own ignorance of the elementary child's environment, outlook, and capacity. But the elementary teacher who, without ever having seen other schools at work, is transferred to the new sphere, is in a position equally unfortunate. He may be able to judge better of the boy, better, too, of certain limited aspects of the class teacher's work, but, if he has been cut off from acquaintance with other professions, from a study of the psychology of human motive, from the ideas that move, however feebly, in a university town, and, above all, from the great currents of contemporary thought and literature, he will be unable to judge of many of the most important aspects of a teacher's life. Fortunately, most of these

channels of wide knowledge are accessible to him if he choose to avail himself of them.

I think there is not the least exaggeration in saying that the whole educational world is in a fog as to the nature of the ultimate mental elements; specific processes are hopelessly confused with generic processes. There is very much doubt, for example, whether even such a subject as arithmetic can be regarded as a unity, and therefore whether there is any such thing as "general skill in arithmetic." Possibly arithmetic is a congeries of separate operations, in each of which skill or lack of skill may be obtained independently of the others. But whatever be the case with arithmetic, such states as "presence of mind," "courage," "avarice," and the like, are apparently not simple.

To illustrate by an allowable personal example; if I know myself at all I believe I should appear to far greater disadvantage in a witness box than on an educational platform; certainly I feel far less "at home" when seated with a dozen colleagues around a table than when addressing several hundred persons on a favourite subject. With others I know that exactly the reverse holds good. Thus, if experience counts for anything, such phrases as "presence of mind," "quickness of judgment," and the like, are misleading, and even the valuable quality known as "tact" is singularly limited by circumstances.

The explanation is that practice in one definite kind of activity (*e.g.*, speaking on educational platforms) is different from practice in other kinds of activity (*e.g.*, committee work or giving evidence in a court of justice). Each of these is a specific art; and practice in one does not necessarily help the other. The mere employment of a general name such as "presence of mind" serves only to deceive us as to the psychology of the situation. Nay, we are told that even so specific an act as professional footbaling is not completely transferable from one playing-field to another. How tremend-

ously educationists have been deceived upon this question of transferable skill has been set forth in the chapters on formal training. The practical outcome is that the unfortunate "lower orders" are managed on the "division of labour" principle, while more fortunately circumstanced people are given the benefit of an exactly opposite principle, that of "formal training." The artisan, in his daily work, conquers "one small field of knowledge," but is rarely appointed to the higher civil service on the ground of having acquired "a training that would stand him in good stead whatever he might turn his hand to."

I conclude then, that future experiments in educational psychology will do much to clear up the confusions which everywhere abound. Many a bubble of educational delusion will be pricked; many a blatant claim that ability in one direction causes instead of merely accompanying (or not necessarily even that) ability in another direction will be shown to be unfounded; and gradually we shall get to know what the mental processes are which can be genuinely trained, cultivated, or created.



CHAPTER XLIII.

The Educational Situation—Professional and Moral Aspects.

THOUGH the topics discussed in the preceding chapter will be regarded as academic, theoretical, and therefore useless by some of our teachers, their importance from the professional standpoint is simply enormous. Teachers are standing at the parting of the ways. Are they, during the twentieth century, to receive recognition as a scientific profession, or is their status, for an indefinite period, to be merely that of a "service" equipped with a few empirical knacks? If the former, then "theoretical" matters such as those discussed in the pages that precede, will have to receive attention.

The vision of a real teaching profession that shall act as pioneers of the human race in the exploration of new regions of thought has dawned upon a number of modern writers and dramatists. Mr. H. G. Wells, once a secondary teacher himself, tells us that "the half-educated, unskilled pretenders, professing impossible creeds and propounding ridiculous curricula, to whom the unhappy parents of to-day must needs entrust the intelligences of their children; these heavy-handed barber-surgeons of the mind, these schoolmasters . . . will be succeeded by capable, self-respecting men and women, constituting the most important profession of the world."* And Otto Ernst, also once a teacher, puts very similar

* *Anticipations.*

sentiments into the mouth of the hero of the play from which I have so often quoted.*

FLEMMING: There are, it is true, Mr. Inspector, insolent schoolmasters and there are submissive schoolmasters, of both more than enough; I am striving to increase, by one, the number of self-respecting schoolmasters.

PRELL: And you will break your neck over it.

FLEMMING: Very possible. People see in us nothing more than artisans, often only mechanics, sometimes only machinery. The ambition to become artists must be awakened in us, artists who discover and annex . . . fresh dominions of the spirit.

And even in the modern English drama the same thought has been expressed—and *censored*.

TREBELL: . . . Why not turn all those theology-mongers into doctors or schoolmasters? . . . Education is religion, and those who deal in it are priests, without any laying-on of hands.

WEDGECROFT: No matter what they teach?

TREBELL: No, . . . the matter is how they teach it. I see schools in the future, Gilbert, not built next to the church, but on the site of the church. . . . Isn't it absurd to think that in a hundred years we shall be giving our best brains, and the price of them, not to training grown men into the discipline of destruction . . . not even to curing the ills which we might be preventing . . . but to teaching our children. There's nothing else to be done . . . nothing else matters. But it's work for a priesthood.

WEDGECROFT: Do you think you can buy a tradition and transmute it? . . .

TREBELL: I'll buy the Church, not with money, but with the promise of new life. . . . Disappearance of the parson into the schoolmaster . . . and the archdeacon into the inspector . . . What a church could be made of the best brains in England, sworn only to learn all they could, teach what they

* *Flachsmann als Erzieher.*

knew without fear of the future or favour to the past . . . sworn upon their honour to tell no child a lie. It will come.

WEDGE-CROFT: A priesthood of women, too? There's the tradition of service with them.

TREBELL (*With the sourest look yet on his face*): Slavery . . . not quite the same thing. And the paradox of such slavery is that they're your only tyrants.*

It is sober truth to say that the work of teaching might combine the intellectual greatness of a scientific calling, like medicine, with the moral fervour that normally attaches to the church ministry. Not only are biological and psychological problems invading educational thought and beginning to affect educational procedure, but the teacher himself is tacitly expected to know something of every topic that concerns mankind, (religion, science, literature, economics, etc.), because he has to teach bits of all these. All modern knowledge, in fact, has to converge to a focus in the educational region. On the moral side, the teacher's work is not only as important as the priest's or minister's, but, if we are to judge from the controversies of the day, more important; it is implied that religion would fall to cureless ruin except for the assistance of teachers.

**Scientific
and Spiritual
Aspects.**

It may as well be pointed out in this connection that, if educational psychology has any definite message bearing on the controversy over religious education, the message is that in evening and "adolescent" schools, where the clergy have at present little or no power, they might legitimately have a good deal, including the power to persuade, to explain, to fascinate, and to win recruits. In schools for mere children, incapable of reasoning and inadequately supplied with experience and knowledge, the opposite tendency will probably come into operation; and though a scheme of moral and spiritual ritual, far richer than any at present in existence,

* *Waste*, by Mr. Granville Barker.

will have to be devised, those elements in our present system which suggest the taking advantage of immaturity—those elements which excuse, without justifying, Mr. Bernard Shaw's taunt that educators are cad's, that "the vilest abortionist is he who attempts to mould a child's character"—will disappear.

But, in any case, the function of the teacher, if only he realises the facts of the situation, must become enormously important. The question is whether he does realise them? Is he to become a professional man, or is he going to remain only a little higher than an unprofessional man? His attitude on many questions is disappointing; there is a depreciation of educational theory (a depreciation not much to be wondered at considering the dulness of such theory as our psychologists have dispensed to him), a certain tendency to trades-union "ca' canny," and various other undesirable, though sometimes excusable, spots on his scutcheon. The emergence of an unexpected factor, however, is likely to compel him to make up his mind one way or the other. Medical inspection is bringing professional men inside his school, and before many months or years he will have to decide whether he will meet the doctor as a professional equal, or bow down to him as an inferior.

**The Doctor
in the
School.**

The first skirmish has ended disastrously for the teachers' profession.* Upon a question that is jointly one of problematic hygiene and one of the curriculum, the doctor's verdict has been regarded as alone authoritative, and the teacher has been driven from office.† That is to say, medicine has been regarded as a scientific profession, possessing not only dignity, but firmly established principles of action, while education has been regarded as a mere "service," with no principles at all. The teacher's task is merely to obey.

* And deplorably for the medical, one is inclined to add.

† See above, pp. 276-277.

Less flagrant though equally significant is the teacher's relationship to the inspectorate. Vastly improved though the Government inspectorate has been, it naturally remains, in large measure, an inspectorate not of professional teachers but of professional gentlemen. They are educated men, they are reasonable men, they are sympathetic men; and probably in the present state of affairs, a better inspectorate is hardly possible. Still the fact remains that specific educational eminence is not always asked for from inspectors on appointment. Broad culture, common sense, *savoir vivre*, and, above all, caution and tact are expected; and the teacher has every reason at present to be thankful. Needless to say, however, these qualifications would not be regarded as sufficient for the director of a hospital. Physicians and surgeons would not consent to be controlled by men who, however admirable, were neither physicians nor surgeons.

It is as clear as possible, therefore, that our country does not yet regard the teacher as a professional man; and it is rather doubtful whether he invariably regards himself as one.

One of his best ways to professional dignity, I submit, is that of educational science. He must become the professor of an esoteric system of specialised psychological knowledge, as well as of wide general knowledge and of the practical knack of teaching. He must rule over a region of thought into which the intrusion of outsiders would be a monstrous violation of sanctuary. When some well-meaning amateur insists in his ignorance that this subject or that method affords an admirable "training," the teacher should be able to state, out of the fulness of his scientific knowledge, that the dogmatic amateur is right or wrong, or, at least, that the question raised is, in the existing state of psychological science, "not proven."

Let us admit, however, and admit again and again, that if the teacher stands aloof from psychology and educational theory the fault is only partly his. Books on the subject

are for the most part academic without being scientific, verbose without being lucid, heavy without being satisfying.

**Isolation of
Educational
Theory.**

There is not even a single healthy and honest controversy being fought out at the present day. In any country that was educationally alive, Mr. Keatinge's important and arrestive doctrine of "contrariance" would, during the past two years, have awakened animated discussion, whereas, to this moment, the teachers of England are left in the dark as to whether that doctrine is sound or unsound.

Years ago I felt towards the elusive Soul of Educational Science as the poet felt when describing his sweetheart :

Shy as the squirrel and wayward as the swallow,
 Swift as the swallow along the river's light,
 Circleting the surface to meet his mirrored winglets,
 Fleeter she seems in her stay than in her flight.
 Shy as the squirrel that leaps among the pine tops,
 Wayward as the swallow overhead at set of sun,
She whom I love is hard to catch and conquer,
*Hard, but O the glory of the winning were she won ! " **

I felt that somewhere—in our older or our newer universities ; somewhere—in our training colleges ; somewhere—in the libraries or the laboratories of our psychologists—the Soul of Education dwelt. Portentous dogmas winged their flight from somewhere—dogmas about "drawing out," dogmas about preserving the "individuality" of the child, and the like. Whence could they come but from the Soul of Education, that limpid soul that dwelt, like a star, apart, or like a goddess in an unapproachable shrine ?

And, unfortunately, the Soul of Education still dwells apart, and will dwell until a new generation of teachers adjures her, with a clamour that there shall be no gainsaying,

* Meredith's *Love in the Valley*.

to respond from her altars. The teacher should rightly have no patience whatever with books on education, lectures on education, or utterances on education that leave untouched every really important question and fly from every controversy. The flight might, of course, be successfully disguised under the garb of good-breeding were it not that in every department of science, except this, controversy is *not* regarded as bad form. The real cause of the flight is, in my firm belief, lack of courage or lack of competence.

The distrust felt by teachers towards psychology is thus, in large measure, excusable. But a change is likely soon to occur, it is, indeed, occurring. Scattered through the present book, the reader will find some indications that modern psychology is addressing itself to practical problems; the duty of the teacher has become plainer in consequence, and his neglect of that duty less excusable.

But though the importance of psychology and of such kindred subjects as sociology is certain to become greater every year, I think that there exists for the teacher an even more immediately important task than the study of these new and fluctuating departments of knowledge. Fortunately, this other is a task to which, however humble, he can contribute. It is, to put it briefly, the preserving, the cataloguing, and the systematising of our educational materials.

**A Totally
Neglected Task.**

Let us start from the facts of the case. It is a mistake to imagine that teacher, inspector, professor, or manager is at present the most powerful influence in the educational world. No; the most powerful influence is that of school text-books.

Their power is shown by the remarkable uniformity in teachers' methods throughout the country. The same historical or geographical facts are reproduced in school after school, and are often dealt with in exactly the same manner. Frequent visitors to schools can often predict the

illustrations which the teacher will use, the questions he will ask, and the answers he will obtain.

The uniformity is not due merely to the slavish adherence shown by the teacher to the text-book. It is partly due to the slavish adherence of the text-book maker to the work of his predecessors. Because one book has told the story of Crecy in full another must needs follow suit; the idea of telling the story of Shrewsbury—though that battle lends itself better, in many respects, than Crecy to scholastic treatment—has not, I think, occurred to many writers of a school history. The Education Act of 1870 is occasionally dealt with; the pioneer work of Lancaster is never mentioned.

It is surely an irresistibly comical fact that the writing of text-books and school readers should be left to such scribblers (mostly anonymous) as are able to persuade a publisher to issue a book. Being a scribbler myself I can speak without hostility to that class of men. It is, I repeat, an amazing fact that hardly any public body—not even the Board of Education—has yet attempted to organise the educational riches which are at the disposal of the teacher; the field is regarded as a legitimate one for the operation of commercial speculation. A few public bodies issue syllabuses and during the last two or three years some attempt has been made to issue “suggestions” of various kinds; but that is all.

It seems to me that no more necessary and no more feasible task lies before the educationists of the present day

than that of collaborating in the drawing up—

**An Educational
Catalogue of
Ideas.**

not of attenuated syllabuses, but of a system of copious notes, annually renewed, enlarged, and improved, dealing with, at any rate, all

the “knowledge” subjects of the curriculum. These notes should be sufficiently full to be convincing and helpful, but not so full as to allow the teacher to use them in an undigested form. They should be rich in verbatim quotations which

child and teacher can learn by heart; rich in half-formulated suggestions and audacious or alluring problems; above all, rich in illustrations from literature, history, and the like.

Such a system of notes and suggestions should be kept in a living condition by receiving constant additions; and should be kept from becoming a purely partisan document by receiving criticisms from (for example) rival political parties. The humblest person in the land might have the right to forward such suggestions or illustrations as he came across in the course of his reading or experience.

I find it a hard task to explain what I mean by this plan. It can best be described by negatives. A syllabus is too skeletal to be of much service. An encyclopædia is too enormous; is designed for general rather than for scholastic purposes. A series of text-books would be too fatally final in form.

What is needed is a survey of the whole realm of knowledge and activity, conducted with purely educational intent. Every item in every science, every fact in history, every poem in every language, every hymn, every song, every opera, every *leit-motif*, every biography, every invention, every biblical text, every biblical narrative, every common fallacy, every political argument, needs to be passed through the fires of pedagogical criticism, and, if it survives them, placed in a niche in the scheme. And the search for material should not only be in the past or in learned works.

As day follows day in quick succession, and every morning brings its newspaper, priceless material for text-books is being presented to us, and we, blind blunderers at education, have not the elementary sense to seize it ere it is forgotten, and embody it in a permanent form. Some signalman dies at his post after having blocked the line against the coming express; some early investigator with the X-rays suffers the loss of a limb; some medical man is struck down by the disease he is treating or investigating; some woman blows

the policeman's whistle for assistance while the cowards around are kicking him to death. Heroes live and die around us, and their deeds are the most priceless things in our national life; and yet, beyond a passing notice in a newspaper, hardly any recognition is ever made of them, so deeply ingrained is our conviction that only the sordid details of money getting, or the puerile details of sport, are worth serious attention. We complain of a decay in spiritual ideals, and yet, if a man or a woman performed in a London street a deed of the highest heroism, the name of the hero or heroine would be forgotten by the nation a month later. The most casual references to such deeds of contemporary heroism and merit are rarely made, even (to the best of my knowledge) in our lessons on morals or religion; while the idea of actually organising and perpetuating our spiritual riches seems to have occurred to hardly anyone. We need to manufacture sentiment, to organise it, and to direct it. Sir Philip Sidney, Grace Darling, and Florence Nightingale are not quite enough for this purpose!

Our nation, in fact, has one curious characteristic. She hates the idea of system.* She sees something singularly attractive in whatever is slipshod, casual, illogical, and unforeseen. She calls her policy one of "muddling through," and she thinks it indicates the possession by her of a certain superiority over other nations. Educationally, the policy is known as "the freedom of the teacher," and its outcome is seen in many of the details of school procedure. Excellent poems, for example, *The Wreck of the Hesperus* or *Lucy Gray*, are rarely taught, because they are "hackneyed," and the teacher, luxuriating in the blessings of "freedom," chooses some quite unknown piece of doggerel written by Longfellow or Wordsworth

**The Worship
of Chaos.**

* This fact was noted a hundred years ago in connection with Bentham's attempt to make English law coherent. "Il se sent isolé dans son propre pays. L'idée de codifier les lois est une idée continentale non britannique."—(Quoted in Atkinson's *Life of Bentham*, p. 40.)

in a moment of aberration. Magnificent songs like *Rule Britannia* are, except in their choruses, unknown. Whether a girl is ever taught a single elementary fact about minding a baby depends entirely upon whether her head mistress is Miss Smith or Mrs. Brown. Whether a boy is ever taught the date of the Ballot Act depends entirely upon whether his head teacher is Mr. Black or Mr. White, or whether the history reader is published by Messrs. Robinson or by Messrs. Jones. Whether a boy learns about the prophet Amos depends upon whether he lives in the town X or in the town Y.

To this chaos, typical of English life in all its departments, child study has contributed, negatively if not positively, by drawing teachers' attention away from the consideration of the final purpose of education. Instead of the teacher asking himself, "What ideas and how many ideas are absolutely necessary as a mental equipment for, say, a fourteen year old child?" and "How many other ideas are highly desirable though not essential?" or again, "How many ideas are absolutely necessary for the eighteen year old youth?"—instead of asking himself these and similar questions he has fallen down and worshipped the blindly unfolding instincts of the child.

Quite clearly there are two factors which the educationist is called upon to study. "The fundamental factors in the educative process are an immature, undeveloped being; and certain social aims, meanings, values incarnate in the matured experience of the adult. The educative process is the due interaction of these forces."* The two factors are, in short, the *child* and the *curriculum*.

But the whole stress of educational theory has recently been on the *child*, and hardly a single English educationist has devoted any serious systematic attention to the *curriculum*.

* *The School and the Child*, Dr. Dewey, p. 18.

True, there have been useful classifications of the various subjects commonly taught in schools—classifications more or less similar to the one in Chapter V.—but I know of no man who has attempted to analyse human knowledge from the educational standpoint, and to decide approximately how many ideas should be introduced to the child. In fact, the very language I am here employing would be criticised as old fashioned and unscientific by many educationists, so largely have we lost the teleological * way of looking at the subject, so firmly have we refused to listen to Herbart's claim that if psychology is to supply the educational *means*, ethics (or some equivalent of ethics) has to supply the educational *end*.

Here, then, is a task to which every teacher, even the humblest, can contribute something. No study of psychology in scientific laboratories is necessary; he has only to keep his eyes open, study the needs of mankind, read the newspaper, read books, note the failures and the successes of the men and women around him, and—*make a list* that shall include every idea which the modern child, at some time or other, should acquire. Ought such a matter as the “bathing” of children on the father's only free night to be seen in its evil relationship? If so, the matter ought to be on the list. Ought the child to be taught to clean his teeth? If so, enter that idea on the list. Ought he to know how to add up? If so, enter addition of numbers on the list. Ought he to know what patriotism means? If so, enter that idea on the list. Ought he to know that some types of patriotism are noble and others ignoble? If so, enter these distinctions on the list. Ought he to know what a piston is? If so, enter the word “piston” on the list. Ought he to know the name of Bentham? If so, enter the name Bentham on the list.

“But this is horrible,” I hear the reader say. “A list? A list of barren topics expressed in abstract terms, ‘addition,’

* “Teleological”—having to do with aims or purposes.

'patriotism,' and the like? No sane man would dump such a document down in a modern school."

This objection would be valid if the list were intended to be dumped into the school. It is not. This list is to be a chart, not for the teacher in his class-room practice, but for the maker of the curriculum. For there is a third task to be undertaken, in addition to the two already outlined. After the laws of child development and adolescent development have been ascertained, and after the aforesaid list of topics or ideas has been drawn up by the united efforts of many people, there remains the bringing together of the child and the curriculum.

Here is a certain idea, for example, "cleaning the teeth," or "patriotism." At what time in the child's development can this idea best be introduced to him? And shall the introduction take place through training or through instruction? And what form shall the training or instruction take? If, as is probable, the explicit introduction of the idea must be preceded by the provision of apperceptive resources, what form shall they take? Shall we, in order to explain what a "fish" is, supply the idea of "spindle" some days in advance? Or is there any better way? And in order to supply the idea of "patriotism," shall we employ the idea of school games? If so, at what period, roughly or exactly, shall the transition from the one idea to the other take place?

I have stated the problem quite baldly, and must now add one or two qualifications to prevent misunderstanding.

To assert that there is a "list of ideas" necessary for every child to learn may be true; but this list shades off into another, of ideas that are occasionally valuable; and this into a third, of ideas that are only rarely valuable. Again: ideas that are necessary in one state of society may entirely cease to be necessary in another, and new ones may rise into importance. Again: many of the most valuable ideas are

* See pp. 164-165.

beyond the comprehension, or at any rate the full comprehension, of children; the proper time for their elucidation is adolescence or middle age; consequently, though appearing on the list, they will be there as reminders not to teachers but to organisers and directors of other institutions than schools. Lastly: so deliberate and systematic a procedure as is above suggested for the elucidation of every idea in the list, has its own dangers.

Until our teachers work amid utopian conditions and are themselves utopians they will tend to think too much about the ideas on the list and not enough about the slow and subtle processes necessary to prepare for those ideas. In fact the list will be exposed to the treatment usually meted out to syllabuses. Consequently the educational reformer, while convinced that the list is vitally necessary, will, in a spirit of compromise, admit that it need not be "obtruded." It should, for the present, remain in the background, acting as a reminder rather than as guide. We should refer to it mainly in order to discover our educational deficiencies. Has any really important idea been omitted from the education of this child or youth, or does any particular idea need further emphasis than it has already obtained? Used in this way our catalogue would not limit the teacher's freedom, it would increase his freedom and open up to him new regions of happy activity.

During the past thirty years a number of changes have taken place in educational procedure. Certain subjects have risen into favour and have then sunk back before the claims of a rival. And the tangible result? Have the really valuable elements in the older subjects been selected and preserved? Not always. Years ago the National Guild of Courtesy had a considerable vogue; it was right that the vogue should pass, but it was not right that the best features of the courtesy scheme should ever have dropped out of our schools. The next few years will see other waves of enthusiasm advance and recede; will they, or will they not, carry anything safely

to shore? Even the days of "payment by results" left a useful residuum behind, which we are now in danger of losing.

Our educational system reminds me of the condition, on (say) the third day, of one of those maps of Britain issued previous to a general election. Six hundred and more tiny compartments have to be filled, but by the third day several hundred still remain empty, and those that are filled are scattered irregularly over the map. "Why these gaps?" asks the ignorant observer; and the same question is asked by the intelligent educationist who looks at our present system.

The gaps will never be filled until some educationist, with unlimited time, with organising power, and with a keen sense for the nation's highest interests, deliberately sets himself to the task of mapping out the educational categories; or, preferably, until some public body, such as the Board of Education, attempts the task. I believe that widely different bodies of men will be able to contribute elements of importance to the undertaking. I believe that the secularist, the Roman Catholic, the medical man, the Anglican clergyman, the socialist, the business man, the imperialist, the engineer, the suffragette, the Little Englander, and scores of other people, have each got hold of one or more ideas of which others do not adequately realise the importance. I believe that most of the controversies, or, at any rate, of the bitter controversies, of the present day, are due to this lack of realisation, and that the remedy is not hard to find. Reference has already been made to the importance of instruction in the formal fallacies and in the application of these.

"The freedom of the teacher?" Vast stores of ability are lying latent in teachers, because they do not know where to turn for illustrative material suitable for their lessons. I have felt the need repeatedly in writing this book. Scattered through its forty-three chapters will be found a number of illustrations, some, no doubt, good, some bad, but all testifying

to this, the greatest need of the teacher. Why, when referring to the urgent problem of early and luckless marriages, should I have had to mention *ad nauseam* a symbolic episode in Shakespeare? Why, when referring to the question of patriotism, should I have had to mention *Rienzi* or Boswell's *Life of Johnson*? Because there was no catalogue of illustrative matter in existence to which I could refer; if there were, this book would be considerably shorter than it is.

And now let me point out how such an encyclopædic catalogue would not only vastly enhance our teachers' power, but would vastly enhance their dignity. For they could add annually to its materials. Some lonely pedagogue, working among the Chilterns or in a London alley, would hit upon some new device of teaching, or, in the course of his reading or experience, would come across some poignant fact of educational utility. He contributes it to the common fund, and his name may be attached to it for many years after his death.*

The mention of such a matter as the last may, like many another in this book, provoke the amusement of the unimaginative critic. Yet I venture to say that many a schoolmaster would work with greater zeal, and die with greater content, if he could say with Horace,

"Non omnis moriar."

The strongest force in man (not woman)—the source alike of his best deeds and his worst blunders—is egoism. What would he not give if some record of his life work, instead of perishing with the files of some educational journal, could

* There should be at least three parts to this catalogue; it should be a catalogue of topics and illustrations; a catalogue of habits; and a catalogue of educational devices. The first of these would be enormously the largest. There would be multitudinous cross references, of course. The "habit" list should be fairly easily to draw up. There is little doubt that we are prematurely "rational" in our methods of teaching the early stages of some subjects.

"Reasoning at every step he treads
Man yet mistakes the way."

Apart from controversies about "Socialism," the educator would welcome the provision of a school midday meal because of its habit-forming significance.

survive for two or more generations. On the whole, our schools have been somewhat barren of educational invention, our schoolmasters as conservative as priests, physicians, and lawyers; but much original work has been done; only the records of it have been allowed to be lost.

This plan of an educational catalogue would have another priceless result. Our preachers and public speakers would know better the mental contents of their audiences; they would know the illustrations that would awaken apperceptive echoes; they would know the arguments that would fail. What this would mean for the raising of national intelligence and character we can but faintly conceive. The conservative, for example, who wished to adorn his speech would quote Ulysses on "degree,"* or Menenius on the belly and the members,† and would feel sure that his auditors, even if ignorant of Ulysses and Menenius, would not be ignorant of the existence of the quotation. The opponent of international revenge would quote that glorious passage in Mr. Shaw's *Cæsar and Cleopatra*, and would be confident that his auditors would at least know the meaning of "Cæsar," and "Cleopatra," if not of "Shaw." The catalogue, in fact, would rapidly become not only the teacher's *vade mecum*, but the politician's and the preacher's.

And this brings me to the last point in the book. The reader has doubtless wondered whether the "faculty of conscience," dismissed for a season on page 257, was ever to come up for treatment. The answer is that the whole business of the school is to manufacture a "faculty of conscience."

It will consist fundamentally of the old moral ideas fostered by every church and every religion. Daughters-in-law and mothers-in-law will learn from the story of Ruth and Naomi—will learn far better than at present—that their relationship is not necessarily an odious one; and childless wives will draw

* *Troilus and Cressida*, I. iii.

† *Coriolanus*, I. i.

comfort from the words of Elkanah.* Men will learn magnanimity from the story of Saul and David, and patriotism and public spirit (let us hope) from Plutarch's "*Lives*." But new aspects of old ideas will receive attention, as was suggested in Chapter VI.

When the hero of *Erewhon* arrived in the land of moral topsy-turveydom he found a man on trial for the criminal offence of allowing himself to contract a disease. Conversely, the man who had yielded to temptation to peculate was treated, in the land of Erewhon, as in need of medical assistance. Butler has wilfully reversed every one of our conventional ideas by making the sick man a criminal and the wicked man a patient. *And there is a large amount of truth in what he tries to convey.*

And so there is even in the moral paradoxes of Nietzsche. At first one is horrified at reading that "natural death is death destitute of rationality; it is really irrational death. . . . Die at the right time; so teaches Zarathustra. . . . The enlightened regulation and control of death belongs to the morality of the future. . . . Do I advise you to love your neighbour—the nearest human being? I advise you rather to flee from the nearest and love the furthest human being." But as we weigh the words, and particularly as we come across case after case of preventible death in modern society — of infanticide disguised as "death from natural causes," of deadly disease inherited with the full sanction of Church and State, of deaths from drunkenness,† ignorance, or delusion, we are tempted to say with Nietzsche that a system of enlightened regulation and control of death would be at least as rational as our present system. But it would not allow us to delude ourselves, and that is why we shrink from it.

But this morality, I would urge, is not a new morality it is merely a change of emphasis in the old.

* I Samuel i. 8. "Am I not better to thee than ten sons?"

† There are, in Scotland, more accidents on Saturdays and Sundays than on other days. Why?

I know the feeling of paralysis or bewilderment that comes across the mind of the man who first reads such writers as Nietzsche. To visit the land which lies "beyond good and evil" is to have an experience more dangerous for the soul than any adventure recorded in history or romance was perilous for the body. But the healthy adventurer, if given time, will return a wiser man. The new morality is not so startlingly different from the old as he imagined. The old categories of justice and mercy will be found to hold good, but a new light will have been shed upon them.

The relations of husband and wife, parents and children, will inevitably be modified for the better by our new psychological knowledge of man, of woman, of adolescence, and of childhood. Woman's strong bias towards flunkeyism, man's appalling tendency towards mental automatism as he approaches and passes middle age, the astonishing blend of recalcitrancy and hero-worship during adolescence—these are facts; and, though the old commandments to love or obey will hold good for ever, we shall love or obey with clearer vision than in the past. The "discovery" of egoism during the nineteenth century—the discovery that egoism is not identical with selfishness or sensuality, but is often the bane of the "best men"—this, too, seems to me to portend a mild ethical revolution.

But I must bring this dangerous discussion of certain possible aspects of moral evolution to a close. My purpose has been, not the vain one of attempting to outline the unrealised, but to suggest to the reader that the human "conscience" is no "faculty" of fixed dimensions and unalterable characteristics, but is a circle of thought in constant growth. I could deal, if space permitted, with a hundred other matters of equal importance with the preceding. I could emphasise afresh the distinction between the old and bad asceticism, which hates and despises the "passions" of man, and the newer and nobler asceticism—that of Mr.

H. G. Wells's *Samurai*—which only despises the crazy “appetites” for alcohol, tobacco, gambling, fictitious sport, and ostentation of dress, which a sick world invents to soothe its easily avoidable ills.* I could pass into the world of social life and attempt to foreshadow the surprise which our children's children will feel when they read that the best seats in every one of our theatres are assigned, not to the cripple who cannot climb to the gallery, not to the near-sighted who needs a close view of the stage, not to the eminent in achievement whom we desire to honour, not to the enthusiast who has shown in a hundred ways his appreciation of the drama, but to men and women who have no physical, moral, or intellectual claim whatever; while the inferior seats, which have to be waited for during one or more hours, are assigned not to the idle, with their unlimited time, but to the laborious and the hard pressed. And the surprise will be still greater when they learn that in some of the most orthodox churches in Christendom an exactly similar plan, in fact, the arrangement described in the Epistle of St. James (ii. 2-4) holds good at this moment.

* This is not a book on ethics, or I should amplify the distinction. The puritans failed to make it; with them the unworthiness of the appetites spread itself to the passions. Anti-puritans (even so shrewd an anti-puritan as Mr. G. K. Chesterton) fail to make it; the worthiness of the passions spreads itself to the appetites, and they imagine that the gratification of an appetite is a hall-mark of manliness and a form of self-expression. “Beer-drinking is to him (Mr. G. K. C.), when his imagination runs away with him, nothing short of communion. I don't drink beer myself for two reasons: Number one, I don't like it, . . . and number two, my profession is one that obliges me to keep in critical training, and beer is fatal both to training and criticism,” (Mr. Bernard Shaw). If the distinction is not clear enough in this book I would add that Goldsmith's lines are applicable to appetites but scarcely to passions:

“ In these, ere triflers half their wish obtain,
The toiling pleasure sickens into pain;
And e'en while fashion's brightest arts decoy,
The heart distrusting asks if this be joy.”

The Deserted Village.

Modern psychology is doing the great service of showing, at last, that pleasure and happiness stand for different things. The enormous increase in cinematograph entertainments during the last year or two is an illustration of how a new invention that might have increased human happiness, is being used as an instrument of pleasure. When shall we learn? May I add that our writers on “psychology and ethics for teachers” will write with some effect as soon as they deal with the living problems of the hour.

Is there no fixity, then, in moral matters? Is there to be unceasing change from generation to generation?

No. But just as in the realm of music the modern ear has learnt to appreciate rhythmic and polyphonic complexities which, even in the eighteenth century, would have been called mere noise, so in the realm of morals are new subtleties and complexities ever being learnt. Yet the old rhymes and melodies retain their charm.

It may be objected to that nothing has been said in the preceding pages upon the question of **Sanctions.** theological sanctions. Nor do I propose to say much.

It is sometimes said that no morality can exist without belief in the supernatural. To this statement a clear and confident reply can be made. So long as the list of human instincts given on *pp.* 17 and 18 is a valid list, a vast amount of morality will continue in undiminished authority, whatever be the fate of supernatural religion. Man's self-interest and his love of the approval of his fellows will compel him to conform to most moral laws. Furthermore, it is the literal truth that a considerable number of the most assiduous workers for humanity, men who have condemned themselves to live on the borderland of starvation rather than come to a compromise with what they regard as error, do not believe in the supernatural.

But the question for the educationist is quite a different one, though most people confuse it with the foregoing. The question is not, "Do all moral acts invariably spring from religious motives," but "Are religious motives necessary in the education of the child and the adolescent?" This question, it seems to me, the secularist has not yet fairly faced. Often a highly moral man himself, often quite as devoted to the cause of humanity as the men who revile him, he forgets that possibly some part of his own enthusiasm springs from the religious influences which operated on him during his

earlier years. I ask the reader to read again the account of adolescence given in the early chapters of this book; to supplement and improve it by further reading, observation, and reflection; and then with his mind free as far as possible from all prejudice, either theological or secularistic, to ask what elements of faith, hope, and love are necessary to pilot a youth through the formative and stormy period of adolescence. I cannot answer the question with anything like confidence; educational resources are many and are largely undiscovered; but that elements of faith, hope, love—and, I may add, elements of pride and reason too—will be found necessary, I do not doubt. Every “after-glow” implies a “glow,” and education has somehow to provide both.

“Psychology gives the means, ethics gives the end,” said Herbart at the beginning of the nineteenth century. Philosophers now call this doctrine, or one very much like it, “pragmatism,” and say that it is going to be the ruling doctrine of the twentieth century. Pragmatism is the doctrine that the test of truth is whether “it works.”



APPENDIX ON ADULT EDUCATION.



MEN'S MEETINGS.*

EARLY in the present book† the opinion was expressed that the meaning of the word "education" would have to be extended. To say that educationists have of recent years thought too much of the child would be folly; to say that they have thought too little of the adolescent and the adult would not. Man is "an educable animal" up to or beyond the age of forty; between the ages of twelve and twenty his educability is simply enormous, and perhaps even maximal;‡ while between the ages of twenty and forty the new experiences of fatherhood and motherhood, and a thousand inevitable contacts with the facts of life bring another accession of education, if not of educability. Dramas like *Medea* and *Faust* and *Little Eyolf*, tone-poems like the *Siegfried Idyll*, can then, and not before, be fully appreciated.

I propose to consider in this appendix one institution, which, in the light of the remarks just made, seems likely to play an increasingly important part in modern life. I refer to the Sunday afternoon meetings called by various names, P.S.A.'s,§ Men's Meetings, Brotherhoods, etc. Started some thirty years ago by Mr. John Blackham, of West Bromwich, they have, during quite recent years, entered on a new lease of life, and fresh societies are springing up almost every month. The Church of England has followed suit with "Services for Men," somewhat similar in nature. I may add that a considerable number of societies meet in public halls, council schools, and the like; one advantage of this plan is that denominationalism is kept in the background.

*It is possible that organisers of evening schools may pick up a hint or two from this appendix. But with much of it the reader will already be familiar.

† Pp. 7, 8.

‡ See Bishop Grundvig's opinion, pp. 501-502.

§ "Pleasant Sunday Afternoons." The change of terminology is significant of the increasing robustness and practical helpfulness of the societies.

Joint meetings of Anglican and Nonconformist societies have also been occasionally organised.

The importance and significance of these societies is especially great in view of the fact that ordinary "services," in church or chapel, are largely failing to attract the modern citizen, particularly of the male sex. He is willing, however, to come to the Sunday afternoon meeting. Why? Several causes can be assigned.

Although ministers of religion are frequently found taking part in these meetings, the management is mainly in the hands of laymen. Now, rightly or wrongly, the modern citizen, particularly of the artisan and labouring classes, does not like the association of morals and religion with professionalism, and investigators into social matters* are convinced that those ministers of religion who accept relatively large salaries for their work are undermining their own influence. At any rate, many working men are more willing to listen to a layman who speaks for nothing than to a minister or clergyman, despite the fact that, in many cases, the stipend of the latter may be extremely poor.

Another reason for the success of "Men's Meetings" is that they are, in most cases, "*men's*" meetings. Somehow, the predominance of the feminine element in church and chapel services tends to the production of an atmosphere not altogether congenial to the modern clerk and working man; there is too often a lack of virility in sermons addressed to audiences in which women and children outnumber the men; the hymns show a similar lack; and the fact that Sunday is the show day for women's dresses and millinery also conduces to the alienation of men whose clothing is not of the smartest. It has definitely been proved that Sunday afternoon meetings confined to men, or in which women are admitted only to the gallery, are, on the whole,

* *E.g.*, Mr. Mudie Smith.

more successful than those of a "mixed" kind,* This, as above remarked,† is an interesting commentary upon the movement for co-education. It is possible that sex distinctions will be emphasised rather than obliterated in the future; at any rate, the question cannot be dogmatically settled with a "Yes" or "No."

A third, and, perhaps, the chief reason, for the success of these meetings is the element of personal intercourse which enters into them. Officers of the same social rank as the members stand at the door to welcome whoever comes; a register of attendance is kept; absent members are visited; the names of new members are read out every week; and various subsidiary organisations provide opportunities for further intercourse than is possible on the Sunday. In London—that vast, inorganic wilderness of houses—this element of brotherhood is simply priceless; the man no longer feels himself lost amid a careless multitude, no longer finds in the public house the one friendly oasis in the desert of life. Similarly, some rural districts are ceasing to be "dull" as a result of the founding of societies of this kind. Some slight, but welcome, aid is also given to poor or sick members.

A fourth factor which enters largely into the success of some, though not all, of these meetings is the musical.

Lastly, the atmosphere of the average "men's meeting" meets the needs of very opposite classes of men. There is sufficient of the devotional and biblical element to preserve contact with the ordinary religious traditions; but modern social problems are also dealt with in stirring addresses. Thus, the old-fashioned believer and the youthful revolutionist (suffering from "friction against his environment"‡) can both find a certain satisfaction in these meetings.

* There is, however, at least one very successful men's meeting which has been founded, and is presided over, by a woman.

† See p. 539.

‡ Pp. 12, 13.

The picture above drawn is, in some respects, too favourable to cover all cases. Some of the organisations under discussion suffer from stodginess or slovenliness—the alternatives roughly represent degenerate types of meetings held under the *ægis* of the Established Church and the Non-conformist churches respectively. By slovenliness is, of course, meant hasty and careless selection of hymns; lateness of arrival of organist, pianist, chairman, speaker, or audience; perfunctory reading of the scripture; hesitancy or conventionality in the devotional part of the work, and the like. The address may vary upwards from a sermon of the crudest kind; the solo may be an atrocious rendering of a Sankey hymn, or a tasteful rendering of an air from Handel.

It is because these meetings, so rich in possibilities, are sometimes so poor and comparatively useless, that I propose in this appendix to set forth what seem to me the directions in which their organisers may legitimately move in order to build up a public opinion that shall be at once reverent and revolutionary, moderate and progressive, earnest and rational; and in order, at the same time, to provide elevating pleasure and humanising social intercourse for the lonely units of modern England.

In the first place, it is vastly important that every member should be given something to do, and that offices should be distributed as much as possible, either by a system of rotation or otherwise. Many societies have, I believe, been killed by one man, president or secretary, monopolising (though with the best of intentions) the work. Male adolescents are not the people with whom such a plan succeeds; and the gradual displacing of the older names of the societies in favour of the name "Brotherhood" bears witness to the recognition that responsibility must fall on all the members.

In the second place, men's meetings should be essentially different from evangelistic services of the Moody and Sankey type. Some good has been done in past years by such

services, but the amount was quite disproportionate to the enormous efforts put forth and the excitement engendered. Not only should addresses of the revivalistic type be avoided, or, at any rate, be employed only sparingly, but hymn books written for revivalistic purposes should be avoided; they are, to put it bluntly, not *manly* enough for "men's meetings."

But equally fatal to success is the "secularisation" of these meetings into debating societies of a more or less socialistic description. Though many items in the socialistic propaganda are the simplest commonsense, and some others the most elevated morality, the atmosphere of socialistic meetings is often as distressingly narrow as that which surrounds a meeting of railway shareholders. "Man cannot live by bread alone" should be written, as a reminder, over the platform at both the latter types of meeting.

Fortunately, the wiser leaders of the democratic movement are realising that their followers need education and inspiration as much as better economic conditions, and organisations like the Workers' Educational Association are being formed to supply that lack. It would be a blunder, certainly, for "men's meetings" to ignore the subtler needs of men—their social, moral, and, in the only real sense of the word, their "spiritual needs," and to become propagandist institutions with no ideals except of an economic nature. Contact with moral traditions should be preserved, however boldly the new problems of the age may also be faced.

I think, therefore, that the Bible might be used more extensively than at present. Instead of the perfunctory reading of a solitary and haphazard passage at the commencement of a meeting, when only a part of the members are present, there should be a deliberate, judicious, carefully rehearsed, and sometimes even elaborate and dramatic presentation of scriptural passages at a time when all the members are prepared to give careful attention. A few words

of introduction, again carefully rehearsed, should usher in the reading ; * the reader should use the gamut of his voice tones instead of two or three which are habitual in the pulpit and at the reading desk ; the mechanical versification of the Bible should be ignored, and an intelligent system of paragraphing, with considerable pauses between each paragraph, should take its place ; † variations of speed and loudness should accompany the variations of meaning. The reading of the Bible should, in short, be made a serious and thoughtful business, and no false sentiment should allow inferior readers to mangle or degrade this part of the work of a men's meeting. The need for a strong man at the back of a society is here particularly felt—a man who is not afraid to set aside the incompetent, however worthy they may be and however great the gratitude felt for their veteran services.

Again, there is no reason whatever why passages from literature other than biblical should not be read as a regular part of the afternoon's ritual. Those sections of More's *Utopia* that deal with the criminal law and the land question, the defence of free debate in Milton's *Areopagitica*, and various passages from Burke, Ruskin, and Carlyle suggest themselves at once. Though political questions of an acutely and immediately party character should generally be avoided, some of the historical aspects of these questions may very well be dealt with, either in such readings as those just suggested, or in the course of the addresses. The purpose should not be to accentuate cleavage of opinion but to give background and perspective to political and social questions.

The reciting of good poetry should form an important part of almost every men's meeting. Nothing would be more valuable for London than an organisation of capable reciters (there must be many among our teachers) who would every Sunday devote their time to delivering passages from

* See, for hints of a possible introduction to a passage in Micah, p. 50.

† See, for an example of what is meant by this, p. 49.

Goldsmith's *Deserted Village*, from Longfellow's *Hiawatha*, and from other poems which possess literary charm and at the same time convey a definite message of human sympathy and sometimes of political truth. Unfortunately, such professional reciters as devote themselves to this work seem to select anything but literature; they prefer sentimental pieces written in heroic pentameters that will not scan.*

In almost every case a word or two of biographical or historical introduction should be given, in order to make the author known to the audience, and to open up vistas of profitable reading. Something of this last kind should also be done whenever the solos, orchestral selections, or others of the musical items rendered at the meetings have permanent interest. The biographies of musicians are peculiarly rich in matters possessing human significance; the misunderstandings and jealousies against which they almost invariably had to contend, the tragic blindness of Handel and the far more tragic deafness of Beethoven, the filial and marital fidelity and heroism of Weber—if such things as these are out of place in men's meetings, it is hard to say what is *in* place. The one occasion on which I heard a word or two of comment made on a musical piece (Grieg's *Death of Ase*), convinced me that much fine work could be done along the lines here indicated. Even the hymn book stands in need of intelligent comment; such hymns as Ebenezer Elliott's *God Save the People* and Sir Henry Wotton's *How happy is he born and taught* lend themselves to interesting biographical and historical remarks.

I now turn to the all-important subject of the addresses delivered at men's meetings.

As above said, there is no objection to these being sometimes of the sermon variety, or, still better, of the expository variety. But other types of address are also desirable. Some

* I have, however, heard excellent recitals based on the *Book of Job* and on *The Pilgrim's Progress*.

of these are already frequently heard at men's meetings, others have not yet, to the best of my knowledge, been thought of.

First, there is the address on political and economic topics; "The Poor Law Commission," "A Rational Way to Reduce Armaments," are recent examples. As already said in another connection, these addresses should not take a clearly party line, though they may, as in the first of the above cases, be directed to building up opinion on moral and social questions that will ultimately have to enter the party arena. One of the banes of modern politics is that many questions (as, for example, one that assumed great importance in 1909), though discussed for many years in certain limited circles, seem, to the man in the street, to be no sooner mooted in parliament than to become questions of party politics; free and fair discussion then ceases to be possible. It should be one of the chief functions of a men's meeting to deal with these matters in the preliminary stages which precede party cleavage, and thus, in a large measure, to diminish the acuteness of the cleavage when it does occur. Party bitterness is bound to be less intense amid a really instructed electorate, because the moderate man will come to his own, and be able to express his qualifying views without the fear that they will be seized upon by one party in order to damage the other.

Annual addresses on the actual work accomplished in Parliament during the current session would be of value. These should be devoid of party feeling, and should be directed solely to informing the electorate as to the exact nature of the new laws. By making the address annual, it will cease to be an advertisement of any particular government.

I feel inclined to go further, and to ask why lawyers should not give regular expositions of the most significant features of English law? The answer brings us to one of the thousand anomalies of modern England. The more ignorant people are, the more do lawyers (like doctors) flourish. Instead of

these professional men having to devote themselves to acquainting the public freely with the laws of the nation (or the "laws" of health), their interest is that nothing shall be known about either of these things. It is, I suppose, looking too far ahead to discuss the break up of so ludicrous a system, or even to expect that many lawyers will be able or willing, at men's meetings, to deal in an interesting and humanising way with their special subject. So I content myself with the suggestion of an annual meeting at which important new laws may be expounded.

History should provide speakers with splendid material for Sunday addresses. The "topical" method will, on the whole, be found most suitable, that is to say, the speaker will deal with some large theme such as the development of democracy during a certain period, the history of the poor law, of the factory acts, and the like. But the biographical method is perhaps equally valuable; for influencing adolescents it is probably unique. The life of such a man as Bentham who, amid life-long opposition from lawyers, introduced serenity and humanity into English law, abounds in suggestiveness.

Humanistic geography — the most important kind of geography † — will also provide excellent material. Thus, the cause of international peace could well be served not only by addresses on that topic itself but, more indirectly, by accounts of how foreign nations actually live. To describe "the German at Home" or "the Frenchman at Home," or even the "Chinaman at Home," would do good to many Englishmen. Such books as *The Soul of a People* by Mr. Fielding Hall and *Japan, An Interpretation* by Lafcadio Hearn, are also valuable as a basis for lectures on Burmah and Japan respectively.

But the danger of over-emphasising political and social matters, and of neglecting the culture of individual character

* Occasionally a hint can be got from legislation in foreign countries.

† *The Primary Curriculum*, pp. 109-10.

needs to be constantly kept in mind by organisers of men's meetings. At least once every month an address should be given on the practical duties of life, particularly of family life. Untold misery is being caused every day by the thoughtlessness of masters, mistresses, husbands, wives, and grown up children—thoughtlessness which is curable by the dropping of a few simple hints. Another enormous mass of misery is being caused by ignorance or prejudice relative to such matters as alcohol.

Addresses on biblical topics should on no account be forgotten. In many cases they might be genuine "sermons"; but other types of address are also desirable. For example, instead of the speaker employing a single text and laboriously extracting from it various details never thought of by the writer, a whole biblical episode, preceded by a word or two of introduction, might be read with all the necessary power, solemnity, or fire, and then an address follow, either of an historical and expository nature, or aiming at the modernisation and application of some leading idea in the episode. In many cases, however, I believe that a reversal of the order is desirable, though I have never come across any church, chapel or meeting where it is carried out. I mean that the speaker should work out his topic with all possible eloquence, and *then* read a scriptural passage illustrative of it. In fact "deduction"—a process whose value is grossly under-estimated and frequently depreciated in England—needs to be restored to its rightful place not only in schools but in meetings for adults.

It may be asked whether addresses at men's meetings should be followed by debate. The experience of the organisers points to a negative answer. Yet I cannot but think that some slight safety-valve should be allowed for the feelings of the audience. One reason for the somewhat diminished popularity of the pulpit is that it has too often been a "coward's castle"; the preacher has made attacks upon opponents, as well as blunders on matters of fact, without his auditors having any chance of reply. Now, the remedy

for this is not to insist upon colourless addresses, but to afford some slight opportunity for a critic to ask the speaker a question, or to submit the question through the chairman. An occasional "open meeting," at which any member of the audience can ventilate his opinions, is also desirable. Broadly speaking, men's meetings should steer carefully between two extremes; (1) acrimonious debating societies, at which all varieties of opinion are tossed to and fro, and (2) gatherings of homogeneous groups of men, who all belong to the same school of thought because other types of thought have been alienated. But the matter lies mainly in the hands of the speakers, who should follow some such lines as those indicated above.

Concrete suggestion is more valuable than exhortation, and I conclude this section of the appendix with a short list of subjects for addresses, which would, I believe prove suitable for men's meetings. Some of these addresses have actually been given, and all of them are easily within the capacity of any teacher who has taken the trouble to read this book:—

"Problems of Youth" (Chapter II. of this book, leading up to the question of "How to get recruits" for this organisation or that).

"The Philosophy of the Passions" (Chapters III. and IV. contrast of Passions with Appetites).

"The Philosophy of Habit" (Chapter XIV. Quote James).

"The Philosophy of Teetotalism" (*pp.* 80, 81).

Addresses based on great books or dramas should become popular, for example:—

Goethe's *Faust* (Both parts: "Men may rise on stepping stones of their dead selves. . .").

Maeterlinck's *Blue Bird*. (After a vain search for happiness in memory, in the unconsciousness of nature, in dreamland, and amid the material and scientific triumphs of the future, the pilgrims are led back to find the "blue bird" in the duties of their own humble circle.)

A play like the *Blue Bird* suggests the employing of symbolism to teach the great facts of life. Under the title of *The Babes in the Wood* a lecturer could tell the story of the human race, the story of the great adventure of man and woman, who, hand in hand, have emerged from an unfathomable past and are trudging to some strange goal in the future. The "romances" of life—the romance of speech, the romance of man's great brain, and the like—would be touched upon; and the wicked uncle and the good fairy would come in for such treatment as the taste or the opinions of the speaker prescribed. I make this suggestion because I think that the majority of the people who saw *The Blue Bird* in 1909-10 were dead to its symbolism. Surely it is time that the truth about the history of man should be told, and though to link that history with symbolism is not the only way, it is an excellent one.

More practical and obvious is the symbolism of such a story as *Dr. Jekyll and Mr. Hyde*, and it links itself well to the psychological facts brought out in Münsterberg's *Psychology and Crime*. The symbolism of Wagner's *Ring* is also impressive, though more from the social than the personal standpoint.

MOTHERS' MEETINGS.

A promising development of a homely institution has been made in London and elsewhere in the provision of trained nurses to give lectures on home nursing, infant care, etc., at mothers' meetings held in connection with churches, chapels, and missions. The attendance at these meetings is surprisingly good, several hundred women being sometimes present at each meeting.

The procedure is usually simple, but it varies slightly according to the denominational practice. The main item is the address, which may be of a religious or social nature, and delivered either by a clergyman or by the lady in charge of the meeting, or it may, under the new scheme, be delivered by a

nurse and deal with hygienic matters. Usually two or more hymns are also sung, and possibly a visitor renders a solo. Frequently the nurse's visit is a fortnightly one, her lectures alternating with addresses of the other type mentioned.

In many cases an improvement in organisation could be effected if the nurse's lecture were broken into two portions of about twenty minutes each, and hymns or announcements were intercalated. The strain of listening to a fifty or sixty minutes' lecture is very considerable.

There is no doubt that these lectures on practical hygiene will prove valuable in breaking down many of the evil traditions as to closed windows, and the like, to which women are so faithful.

The greatest peril which faces the working-class woman is drink; and here the mothers' meeting is able to do much by impressing the fact that while the existence of a drunken father is often ineffective in ruining the children—nay, it even calls forth positive heroism in the boy, who feels himself the protector of the mother and the younger children against his father—the existence of a drunken mother usually means the complete ruin of home life.

In capable and sympathetic hands the meetings might be made to exert an influence reaching still further. There is no doubt that men and boys are often driven into the streets, to the public house, or to some low type of amusement by the discomfort of their own homes. Unfortunately, the most conscientious women are often the worst offenders in this respect. Clothes drying in front of the fire during the evening, and children being bathed on the Saturday night, are examples of foolish practices which, if women were a little less conservative, might be so modified that domestic comfort could be preserved. Above all, the fatal policy of "nagging"—often the effect of sheer weariness or ill-health, but often, also, a mere habit—should be shown in its true colours, as one of the most diabolical agencies invented to drive men to evil

courses. "One lad, after a minute account of the proceedings (on washing day), concludes with the graphic words, 'And mother has the devil in her for the rest of the day!'"*

The "nagger" is often, perhaps generally, to be pitied; she has the work of three women to perform, half a dozen children to attend to, a tenement too small for even occasional comfort, a constant succession of worries, above all, frequent ill-health. No better service could be done to her than to provide her with half an hour's quiet during the course of the day, and with a few hours' quiet once a week; and here, possibly, our mothers' meetings could gather hints from ritualistic religion, from the Quakers, and from the poets of "nature."† But, if no such scheme is possible, the nagger should be warned week by week, with the regularity of clockwork, that nagging is fatal, and that her first duty—however much it may cost her—is to preserve a certain measure of quietness in the home, even though any large degree of positive comfort may be impossible.

Again, the relationship of mother to boy, described by Mr. Reginald Bray in his account of the "type one" home as that of "ferocious affection," could possibly be exalted and improved through the influence of well managed mothers' meetings. "At one moment she overwhelms him with a tearful storm of violent caresses, at another she crushes him beneath a tornado of mingled blows and curses. In all probability this feeling has its origin in the sentiment of property or ownership. The boy is her own, to be dealt with as she pleases. Any ill-usage, or even salutary punishment, if inflicted by others, awakens a passionate outburst of wrath."‡ She forgets him soon if he dies, and he, on his part, pays but little attention to her after he has reached the age of seven. Even in "type two," though there is less parental neglect, there is much ignorance; and here again, with the growth

* Mr. R. Bray in Urwick's *Studies in Boy Life*.

† See pp. 23, 24.

‡ Urwick, *Op. cit.*

of years, the attitude of the boy passes from one of affection to one of "kindly and genial patronage, touched with contempt."

One question is whether a mother by devoting some attention to the matters (athletic and other) which interest her boys most, could not retain her proper influence in the household. Another question is whether the arbitrariness of many mothers' conduct—an arbitrariness which is often the result of their overwork—could not be replaced by a juster and more uniform attitude. Real respect for a mother is hardly possible so long as "ferocity" and "affection" are alternating but incalculable factors in her conduct. The questions are for the organisers of mothers' meetings, and of other institutions for girls and women, to decide.

Again, the mothers' meeting may very well be employed to convince parents of the folly of allowing their children, on leaving school, to accept the first remunerative work which offers itself. All social reformers are agreed that this practice is the parent of much if not most, of the unemployment of the present day. "The immediate present looms large and ominous, hiding the shadowy form of the uncertain future," with the result that at eighteen or twenty the unskilled and undisciplined youth is cast on the streets. If the plain facts about employment were plainly set forth to the mothers, there is little doubt that some influence, at any rate, would be thrown by them on the side of a sensible and prudential policy. Of affection and self-sacrifice there is abundance in the mother's heart; ignorance and conventionality are her usual failings, and these can be corrected. Many a mother is able to influence her son by awakening his pride and ambition, and a son who owes this to his mother is not likely to ignore her in the way that is so unfortunately common.

Even on questions of economic detail, such as the relative desirability of one kind of employment over another, the mothers' meeting should be in touch with authoritative opinion.

The leader, though perhaps unable to give advice on her own account, should know where to look for it. In these days when the apprenticeship system is breaking up—if indeed it has not already broken up—such advice is priceless, and one of the things that will astonish our descendants most will be the fact that our nation had no organised plan of filling its place.

Some observers are convinced that the lack of attractiveness in many working-class homes is the reason why few sons remain at home after nineteen or twenty. One evil thus leads to another. Expecting that her son will leave her in a few years, the mother, in order that her scanty funds may be increased, insists on his beginning to earn money the moment he is free from school. One task of a mothers' meeting should be to convince her that a cheerful home, however humble, may be a haven of refuge to her sons, and that the provision of it is likely to keep them with her for several years longer than is now usually the case.

Again, it appears that many mothers of physically defective children do much harm to them by a policy of mistaken kindness. "Many a mother would consider it unwarrantable cruelty to let a young child that is blind mix as freely as possible with other children of the same age; a course that would doubtless entail much hardship to the children, but one that would teach them at an age when it is easiest to learn how best to overcome the tremendous handicap with which they are burdened. The mother does not see that the alternative is still more cruel, since it deprives the children of this most valuable opportunity. . . . The deaf and dumb child is treated in the same way."*

Parents can do much to preserve their children from inferior speech, if the disastrous consequences of this are clearly shown. Again, the bigoted attitude of every parent

* Urwick, *Op. cit.*

towards home reading should be corrected. It is repeatedly said that mothers will not allow their children to read books.

The above are a few examples of the problems with which a mothers' meeting could grapple. Many more will suggest themselves to readers of such books as *Tales of Mean Streets*, *Studies in Boy Life in Our Cities*, *The Town Child*; and many others (for rural districts), to readers of such books as *A Modern Boeotia*. But until the great task set forth in Chapter XLIII. has been attempted, there will continue to be, even in the best meeting, a disappointing scrappiness.

I may point out that many "women's meetings" and "sisterhoods" are being founded in imitation of "men's meetings." They are generally held on a week-night, occasionally on the Sunday afternoon. It is possible that they will absorb the old-fashioned "mother's meetings" (in which an element of patronage was often very obtrusive); but it would be a pity if the new development of the latter were checked in any way. The mothers' meeting with a nurse or doctor in charge might well become a definite branch of the "sisterhood" organisation.

If there were space to enlarge on the topic of nurses' and doctors' lectures many suggestions could be made for their improvement. Frequently they are dull to an extreme. I believe that one way in which certain parts of hygiene could be made vastly more interesting would be by linking the subject with biography. I suppose that medical libraries contain records of the diseases and blunders through which famous people have suffered and died; some educationist might very well take over these medical records and write, on their basis, a book for the use of teachers and nurses. Such a book ought rapidly to displace the present ludicrously dull manuals of hygiene. But this brings us back again to the theme referred to in Chapter XLIII., the survey of the whole realm of knowledge from the educational standpoint.

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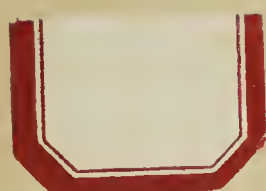
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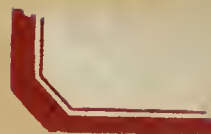
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